THE ROLE OF HOLY IMAMS IN THE REVIVAL OF RELIGION

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FOREWORD

We hear talk of acquintance with Islam in our century more than in any other. On one side there are the Western Orientalists whose fame and renown have spread the world over and whose writings and researches are published in various languages. 1 On the other side are their Eastern students who are the bearers of Western Knowledge in the east; and the Professors of Orientalism in Universities in Islamic countries. Last of all we have those who are semi-educated in courses on the Islamic Sciences, whose influence in religious communities far exceeds that of the other groups.

We are convinced that the first group is deprived of a correct and precise understanding of Islam, because of lack of veracity, occasional partial or spiteful behaviour, and lack of conversance in Islamic Language and Culture. 2 As for the second group, even though it is possible that they don't lack veracity, a lack of scientific expertise and submition to their western professors deprives them of seeing the eternal manifestation of the truth. The third groups depriviation requires no reason because a lack of sufficient research or learning is in itself reason for not being clear sighted in Islamic matters. Thus, only the well-informed scholar and religious authority, expert in all of the Islamic Sciences, also possessing complete scientific independence is the man for this arena.

Considering these conditions, we see how limited the number and range of those clear-sighted in Islamic learning will be. Only a few will be included in the narrow gulf of this superior distinction. Certainly if out of personal interest or religious fervour one intends to propagandize Islam, they must acquire enough preliminary information, to be able to arrive at the correct origins of pure, researched Islamic thought, and speak on that basis and write on that foundation, there existing no other way at all.

There is no doubt that in an Islamic discussion the most important thing is the veracity of that being said, all other matters considered after that as being of secondary importance. The eloquence of speech, the writings literary style, the subject being epic, an interesting presentation and so on, are all necessary but not fundamental. The primary element, impossible to be ignored is the integrity and authenticity of the subject propounded. This feature may in no way be forgotten. It must not be upset by the approval of listener and reader, or the way of thought ruling a period or age. The speaker and writers responsibility in this matter is very heavy because the God of Islam will never accept any type of change or reduction in his religion no matter how small or insignificant, and He will not forgive its agent. This humble writer believes that this remark contains no room for doubt or hesitation.

Now, let us see where integrity and authencity in an Islamic discussion comes from, and in whose trap this high flying bird becomes captive. Sometimes an argument may be found which is one hundred percent anti-Islamic i.e. based on one or many traditions, or someone will claim support for a remark out of the realm of veracity in Islam by citing verses from the Quran. 3 This matter is quite possible and has occured frequently.

As such, speaking only in the name of Islam does not suffice as a condition. Relying just on one isolated tradition does not insure the integrity of ones inquiry or its being Islamic. Actually, study with complete critical accuracy of the collection of religious texts is necessary, itself requiring a series of preliminary studies.

We will go over these conditions: A well-informed scholar, by concentrating on the collection of sources and religious writings, and with study, discussion and investigation into all Islamic texts attempts to learn of Islam. Of course this is all necessary and without them Islam may in no way be understood, but these conditions are not enough for a complete understanding of Islam. That which sees the caravan of learning to the end of the line and the destination of truth is the scholars lack of personal viewpoint, his avoidance of advance judgements and his lack of relation or inclination to a present or past school of thought.

According to these premises, an expert on Islam will truly be such when first of all he becomes familiar with and gains mastery of all religious documents and sources such as the Quran, Traditions, Commentaries, History, the Sireh, and Rijal. Second of all with an unprejudiced mind, a free heart and independent thought he should possess knowledge of schools of thought other than religious, in order to go after the truth without a pre-determined opinion or choice, or in other words, advance judgement. 4

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Islam is based upon a multitude of learnings which have been gathered in the Holy Quran and Sunnah. Since we are separated by many long centuries from the time of the revelation of the Holy Quran, the issuance of Traditions, and the writings containing the Sunnah of the Holy Prophet (s.a.w). 5 We are undoubtedly in need of scientific mediation to understand them. This is so we will be able to close this one thousand four hundred year gap and understand the Prophets' or Imams' words just as their Arab contemporaries. What we wish to bring to attention here is that the first step for a study of the Islamic sciences in all of their aspects is an experts knowledge of Arabic language, vocabulary and literature. This is while essential, to expert knowledge of the Arabic language, is the study and knowledge of the elements of Arabic words, their phrasing and their abundant metaphorical, symbolical and figurative meanings. Arabic grammer and literature must also be researched to the point of technical expertise so the person may understand Islamic writings as their Arab contemporary world.

We know that during different stages of its development every language is modified under the influence of various agents or factors. One very beautiful well-formed word will become obscene in the course of time. A word will lose its original meaning and will take on a meaning exactly the opposite of the original. Sometimes the scope of a words meaning will be restricted, or it will be enlarged etc......It is therefore necessary for us to become so knowledgeable of Arabic words, language and grammer that we obtain a complete grasp of these evolutionary stages, and the ability to traverse time and place is also bestowed upon us. Thus, the first instrument necessary for our continue towards understanding Islam, is expert, technical knowledge of Arabic language and etymology. 6

Since, between the time of the Holy Prophets and the Holy Imams and our time, there exists a multitude of narrators and book writers; an expert on Islam must be fluent in his knowledge of the Prophet and Holy Imams companions and the numerous narrators and writers of Islamic writings. This is so he will be able to confirm the veracity or falsity of narratives pertaining to history, traditions or the sirah, biographies of the Holy Prophet (s.a.w), his knowledge must be to the extent that he will be able to separate reports, such as Israelites (false traditions) which have infiltrated Islamic writings, 7 from other than those, and/or recognize infiltrations by foreign cultures in Islamic records. This will enable them to present untouched writings for the inference of Islamic truths. 8 Here it also becomes clear that for this to be possible, knowledge of the sources of foreign thoughts, beliefs and philosophies is also necessary. Until a person does not accurately and deeply understand these sources he will not be able to achieve awareness as to how they infiltrated the school of thought he is researching.

These sciences are known as the second preliminary for understanding Islam and without them it is impossible to come to know of Islam as an expert. Passing these two sets of preliminary learnings we come to the primary texts, texts which are studied by the expert after the preliminary learnings have been grasped from which the main courses of Islamic thoughts, its finer points and branches may be comprehended.

These texts may be divided into several groups:

1) The first and primary Islamic texts:

The Holy Quran and the traditions written with regard to it, with regard to interpretation, its inner meaning and the whys and hows of each revelation must be studied carefully as the first and most important Islamic text by the Islamic scholar.

If we realize that in one traditional commentary such as «Al-Borhan» there exists close to twelve thousand traditions, we will see the expance of this matter. 9

2) Texts of creed:

On the grounds of creed and argumentation of theological matters we possess a valuable treasure, of which the likes cannot be found in any other religion or nations' reserves or heritage. It is also obligatory for the Islamic scholar to study them all. In one volume of Al-Usul-ul-Kafi alone there are one thousand four hundred and thirty seven traditions listed on this subject, being only a minute portion of our information on this subject.

3) Morality and Ethics:

The existing writings and texts on Islamic morality and human thought are quite extensive and without a critical review of them an opinion or judgement regarding Islam may not be given.

4) Scientific Instructions:

Texts containing practical instructions or plans for mans life according to Islamic thought constitute our most valuable writings. These types of records and texts will be the primary part used for research by the Islamic scholar requiring the most strenous, comprehensive research work. The book Vasael al-Shia ela-Tashil Masael al-Sharia alone contains 35,850 traditions which speak on the environs of Islamic law and its practical matters. Traditions on the same subject but which do not appear in Vasael al-Shia are gathered in the book Mostadrak al-Vasael. The number of traditions found in this book do not vary much from the number listed in the first book.

5) Prayers:

The stockpile we possess on this subject which have been narrated from the Holy Prophet (s.a.w) and the infallible Imams (a.s) are excellent example of sublime Islamic teachings. Studying prayer texts clarifies for us the most superior levels of Islamic teachings on the subjects of the creator, the here-after, creation, anthropology, ethics and individual and social responsibilities. The Islamic scholar will in no way be able to do without a careful study of all of these writings. 10

6) History and the Biographies of the Holy Prophet (s.a.w):

The part of Islamic history which pertains to the essence of religion are the periods in which the leaders and guides of Islam lived. Thus, the historical periods an Islamic scholar must concentrate on are: the age of ignorance which proceeds the rise of Islam, the life of the Holy Prophet (s.a.w) in Mecca and Medina and after that the period in which the Holy Imams (a.s) lived up untill the end of the minor occultation. The political, economic, moral and

intellectual conditions of these periods require minute research so the reasons for the social, and individual behaviour of these leaders may be discovered. As such, with a comparison of these findings with the situations during the age of the leader and his reactions to them, he will arrive at Islamic lines to thought and actions under various conditions. It is necessary to say here that the biographies of the Holy Prophet (s.a.w) and the Imams (a.s) are an undiscovered treasure for the inference of Islamic social and individual plans, and shows their insight on vital matters of international law, world and local politics and social leadership. The vast spread a researcher must inevitable refer to for perception into the matters of this section consist of: General Islamic histories, 11 the Holy Prophets' biography with its innumerable sources, 12 the history of Islamic learning, 13 heresiography and the metamorphosis of religions and thoughts in Islamic society, 14 the numerous widespread traditions related to the lives of the Holy Imams (a.s),15 the lives of the companions of the Prophet and Imams and the history of the official caliphate with all of its highs and lows. 16

This arrangement shows but a small picture of an enormous vista and we believe and here repeat that only a very few will ever reach the elated distinction of Islamic expert in its comprehensive, vast sense. These are the persons who have researched and gained expertise in each of these subjects. Of course, there are numerous experts on various Islamic learnings; law, jurisprudence, speculative theology, history, the traditions and exegisis etc. However, if these persons are not possessed of all of the aforementioned learnings they are not Islamic experts and may not and should not speak on the whole of Islam.

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The series of lectures of which you now have the first volume in hand, were delivered by Allamah Sayyed Morteza Askary in a class for a group of religious scholars in a period of more than two years. The subject for these lectures being a discussion of the principle matters concerning veracious Islam which until this time had not been studied or researched as such; 17 «"An Introduction to the Role of the Holy Imams (a.s) in the Revival of Religion"»

We all know that the principle subject of disagreement propounded among the Shi'ite and Sunni schools of thought 18 is the subject of «Leadership and Rule». This point, being of course one of the major points of difference, has been under inquiry and consideration for many long years. This is while Shi'ite scholars, based on their sense of responsibility, have been very precise on the many opinions and researches regarding this point 19

However, the great deal of attention (paid) to this matter has sometimes kept persons from many other fundamental matters, and slowly we have come to the point where most of us think that this is the only difference between these two schools of thought. As such, if someone should create difficulty saying that this dispute pertains only to the first centuries of Islamic history, its time passed having nothing to do with our day and age, and as such should be forgotten to strive towards complete unity between the two schools, we are thus disarmed

and will remain without a reply. However, while strictly restraining ourselves from unscientific and hate-inspiring attacks and believing only in discussion on the scientific and deductive level, and having seen these as sufficient throughout our lifetime, we believe that the differences between the two schools, are fundamental differences in all of Islam's aspects: from the matters pertaining to God and His attributes and continuing on the level of beliefs pertaining to the Prophethood, Imamate and Resurrection. From this point on, and based on the very beliefs mentioned above it penetrates all aspects of practical and legal matters to the point that the question becomes that of true veracious Islam as opposed to an altered Islam. In the event that the reader is successful, and is able to carefully study all of these lectures, he will be able to fundamentally recognize the two principal Islamic school of thought Shi'ite and Sunni. He will also arrive at the depth and hidden aspects of the occurances in the first part of Islamic history. Here it must be reminded that this sort of subject matter since it is related to many sides and aspects of Islam and Shi'ite belief, brings up for discussion and study many of Islam's structural, practical and ethical matters and as such is a sort of "Islamology" in itself with all of its importance and necessity in our time. In addition, because it looks at Islam in an analogistic study it puts forth a new aspect and dimension of Islam that has been very seldom brought to light in the past.

Since Allamah Askary's 20 lectures contain all of the characteristics of a lecture, were re-written after being extracted from cassette-tape, and after the sources and documentation were researched, being checked by the speaker and once again re-written, it was ready for publication. Repetitions that occured during the original delivery of the lectures were to an extent eliminated, but not always because of their frequent aid in the better understanding of the subject-matter.

The only benefit for the writer of these lines was the hope that as a result of-it even just one person would be able to take one step closer to Islam in its pure form, and/or the veil of ignorance and bigotry be torn away. His hope is also that the Compassionate Lord by His All-Encompassing Greatness keep all new generations from spiritual and external errors, and look upon this insignificant writing favourably.

1) One of the most important orientalist writings on Islam, with all of the lies, mistakes and fictions included in it is the "Encyclopedia of Islam" and as far as we know it has been published in English, French, German, Arabic, Turkish, Persian and Urdu.

2) In fact most of the orientalists were the enemies of Islam and hated it, such as «Lamans» or like «Louis Masinionn were the servants of Western Imperialism. «Refer to the books by Dr. Mohammad Albahy: "Al-Fikr-ul-Isla mi-al-hadees wa Sillatuhu bil Iste'maar al-Garbi", Dr. Omar Foroukh and Dr. Mustafa Khaledy: "Al-tabsheer wal Iste'maar", Anvar al-Jundy: "Al-Islam fi wajhel tafreeb", Professhor Khorshid Ahmad: "Islam wa Garb", Malek ibn Naby: "Entaaj-ul-Mostashreqeen wa asarahu fil fikr al-Islami-al-hadees"

3) In the Islamic discussions of Orientalists we may find numerous examples to prove this point (such as "The Encyclopedia of Islam" by A. B. Lamans and so forth.

4) This condition is that which is present in our own traditions; when they deal with interpretationit is insisted that the interpreter completely refrain from interpreting the Quran the way he believes it should be (refer to: Tafseer al-Ayashee 1/12-18 and Tafseer al-Safy 1/21)

5) The Holy Imams' Traditions are taken from the Holy Prophet (s.a.w) (refer to: Usul al-Kafi vol. 1 p.58, tradition 21; vol. 1 p.62, tradition 10; Basaer ad-darajaat chapter 14 and 15 part 6 p. 299-302)

6) In this course. it becomes necessary to know the grammer, rhethoric, figures of speech and history of this science.

7) Example of these types of reports may be seen in Tafseer Tabary and Tafseer al-Durrul Mansoor in events pertaining to the beginning of creation and matters regarding Mabda (generatrix) and Ma'ad (resurrection). In future discussions we will run in to similar traditions.

8) As a result of the hostile plots and deeds of "Manavian", «certain intellectuals of the second century after the Hejrat» some of our historical texts such as Tabary, Ibn Asir, Ibn Kasir and Ibn Khaldoon have filled with lies meant to drive the people away from Islam.(See the Book: "One Hundred and Fifty False Companions" and "Abdullah bin Sabah vol. 1 & 2)

9) In the commentary "Al-Mizan" close to five thousand traditions are mentioned and researched.

10) The most superb and firmest store of Shi'ite prayers with reference to documentation and content is "Sahifeh-e-Sajjadieh", which is the commentator of the peak of Islamic thought on this matter. Islamic scholars have written numerous epositions on this book. We may name several other creditable renowned books on this subject among them: "Al-Mesbah al-Motajed" by Shaikh Tusi and "Al-Eqbal bes-Saleh al-A'mal" by Sayyed Ibn Tawoos and "Al-Balad al-Amin wal-dar'ol Haseen" by Shaikh Kafami.

11) Like the history of Yaqubi, History of Ibn Khayat and Ensab al-Ashraf Belladhari, Tabary, Ibn Aseer, and Ibn Kaseer etc.

12) Such as: Ibn Hesham, and Ibn Sayed Ainass, and Shaikh Mofids' Al-Ershad.

13) Such as Oyun al-Anbia fi-tabaqat al-atbiya and Akhbar ul-Hukama and Al-fehrest and Tabaqat al-Mufsereen. Tadhkerat ul-Hefaz. Tabaqat al-Atbia and Al-Hukama etc.

14) Al-Melal wan-nahl Shahrestani", "Wal fasl-fil-Melal", "Al-Ahwa-e-wan-nahl", "Al-Maniyato wal-Melal men ketab al-Melal-e-wan-nahl", and Maqalat-ul-Islamiyyeen wal-farqo bain-al-feraq"

15) You may find a nearly complete series of these types of traditions in Majlisi's "Behar-ul-Anwar"

16) Such as Suyuti's "History of the Caliphs" [English translation by: Major H. S. Jarrett] and "Al-Fakhri fil-Adab al-Sultaniyeh", "Ad-dowalol Islamiyeh wama-aserol enafeh", and Morooj az-zahab" and their like

17) During the Holy Imams lifetime and their immediate students lifetimes these types of discussion had numerous examples and parallels but gradually were forgotten after the time of the major occultation.

18) Or by a more accurate, correct interpretation, Islam of Ahlu'l Bait of Prophet (s.a.w) and Islam of the Caliphs.

19) Three prominent examples of these researches are: Allamah Hilli's "Al-Alfain", Mir Hamed Husseins, "Abaqat ul-Anwar", and Allamah Amini's "Al-Ghadeer".

20) He in addition to possessing the lofty distinction of a virtuous religious scholar and unparalleled research and accuracy in assessments of history and traditions was the founder of Baghdad's College of Religious Jurisprudence, and was a former professor of this high ranking establishment for knowledge.

NEXT

"IN THE NAME OF ALLAH, THE COMPASSIONATE, THE ALL MERCIFUL"

"Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds".
(Holy Quran: A'raf: 54)

The discussions put forth here are so that we may consider and come to understand what role the Imams (a.s) had after the Holy Prophet (s.a.w), in the preservation of Islam's elements and or in other words, what did they do to turn Islam over and return it to the community, removing the alterations that had been made therein. How did the Al-Mighty God by way of the Imams holy war bring a faded Islam back to life? On another occasion, how did what was altered, concealed or changed return to the Human society being made available to all?

By the grace of the Al-Mighty God it will be made clear that the Holy Prophet (s.a.w) had (unity in action and aim) with Imam Hujjat ibn-al Hassan (a.s) Imam Sadeq (a.s) and finally with every one of the Imams. It will become evident that the Holy Prophet (s.a.w) with regard to his actions and their effect on the community was of one class with the Holy Imams (a.s), no others belonging to this class.

This discussion, being put forth in this manner in our society for the first time needs an introduction which will be presented in a few lectures. Now, as a foundation for that introduction it is necessary for us to study carefully a few Islamic terms. An understanding of these terms will also be of help in obtaining a better grasp of all of our remarks in the following lectures.

Of course there are numerous Islamic terms which must be studied in all of their aspects and parts for an understanding of their meanings and thus an accurate complete understanding of Islam. However, because of our immediate necessities for this discussion we will discuss only a few of the most important terms, being: "Elah", "Abd", "Rab" and "Islam"

1- "Elah" is derived (rooted) from "Elaha" accorded with "Kataba" taken as "Abada" i.e. he worshipped and "Elaha" as worshipped one accorded with "Ketab" means "written"

The difference between "Elah" and "Allah" is that Allah is the proper name for "The Exalted God" but "Elah" is not proper name. In fact Allah is a proper distinguishing noun, while "Elah" is a common general noun. To clarify this matter it is helpful to pay attention to this example; Tehran is the capital of Iran. If we say capital it is certain that other than Tehran, Iran has no other capital. But capital is not the proper name for this city because many other cities throughout the world are also called by this name.

With regard to this we repeat that Allah is the name of "The Exalted God" but « is the word for anything worshipped by mankind.

The Holy Quran quotes the Pharoah as saying:

"If you will take a god besides Me, I will most certainly make you one of the imprisoned".(26:29)

Therefore god is the name for every deity, or in other words any being that is worshipped; any being man praises or any being man is humble before or works to gain his satisfaction.

In the Holy Quran we reed

"Have you then considered him who takes his low desires for his god".(45:23)

Making his desire his god means that he acts for his hearts and souls' desires. If man works for Allah's satisfaction then they have made Allah their God (deity), but if for their souls' desire they have made the soul their god (deity).

Therefore, (Elah) God is the deity that we worship, obey, submit to, and praise. Such a being becomes (Elah) god and (Ma'bood) worshipped one, and its obedient is thus "Abd" worshipper. 1 there is a remark by Imam Javad (a.s) on the meaning of "worshipper" which greatly enlightens and completes our understanding of this term. It explains when man becomes a worshipper and under what circumstances something takes the title "Elah" god or deity.

The Imam (a.s) says:

"If someone listens to the words of a speaker, he has worshipped him. In the event that this speaker speaks from God the listener has worshipped God. And if he speaks for Satan he has worshipped Satan". 2

In this discussion with reference to one important point, the difference between the school of Ahlu'l-bait (Shi'ite) and the school of the Caliphs (Sunni) is clarified. This point being that

none of the Ahlu'l-bait ever said "I say", rather they would say the Prophet (s.a.w) said or God ordained. 3 Amir al-Mu'meneen Ali (a.s) never said: "I say" 4 but the second Caliph Omar would say "I say". It was he who addressed the Muslims saying:

"There were two types of temporary marriage lawful during the Prophets time, but I prohibit them and declare them unlawful, and I will punish their agents and have them flogged". 5

Imam Sadeq (a.s) also did not say: I expound thus, I vote thus or my personal opinion is this. On the contrary he would say: Allah ordained, or Messenger of Allah (s.a.w) said thus. However Abu Hanifa would say: I expound this or I have this opinion or vote as such. 6

During the first century or so our scholars were only narrators who narrated from the Imam. Todays scholars also don't say: "I say". They are canonists, means those who understand the laws of God and the Prophet, and for the explanation of each law in Islamic religious law they refer to the Imams remarks, the Holy Prophets traditions and the Holy Quran. As such, whatever they do is towards understanding the law of God, and are not application of their own personal opinion, style and enterprise. Therefore, the person who has followed Imam Sadeq (a.s) or obeys the scholars of his school has listened to Gods commands. He is Gods, servant and he has worshipped God. But on the other hand those who listen to persons who say: I say, I expound thus, I vote and I create laws, have not been Gods, servants having made a weak despised person their deity or god.

2- Lord is the most important Islamic term in this lecture necessary for us to understand. At this time we will be using this term more frequently and wish to search regarding it. We repeat the phrase "Praise be to Allah, Lord of the Worlds" very frequently but for many of us the exact meaning of this is not clear. What does the term (Lord) mean in this phrase? We don't know. Certainly until the meaning of Lord is not clarified God cannot be recognized nor the Holy Prophet (s.a.w) or Imam (a.s) and neither can the monotheist be separated from the polytheist nor their differences understood.

First of all lets see what this word means in the Arabic language. Ragheb Isfahani the famous linguist says:

Lord is originally an infinitive means to train or educate. The person who trains a thing, developing and nurturing it from its first stage of development to its last, is this Lord. 7 This is one aspect of the word lord. In addition to training and nurturing it also has the meaning of ownership. 8 As such, we may say that a Lord is the owner, manager and trainer of a thing. As for someone who has a poultry farm, he takes care of the eggs until they hatch, gives the chicks water and seed, and immunizes them from possible sickness until they become full-grown chickens. He who is the owner and breeder of these chickens is also seen as their Lord. "Lord of the Worlds" thus means the God and nourisher of all of the worlds inhabitants. He is both their creator owner, and their trainer and developer. He was the possessor of their wills

from the first stage of their development and nurtures them to the last stage of completion.

Consequently "The Exalted God" is called Lord. Also another example would be that the owner of a house who also manages it and is responsible for all of its internal matters is also called "Lord". However the difference between the two is that god may be called Lord in a general way and without being added to something. According to the Holy Qurans interpretation:
(A fair land and an indulgent Lord!) 9

But in other instances lord is mentioned in addition to something else. Lord of the chicken meaning raiser and owner of chickens, Lord of the house means owner and manager of the house, and Lord of the tree meaning the cultivator and owner of tree.

If we look at the precise meaning of "Lord" we will be able to comprehend the reason for the prophets battles with the evil or rebellious persons of their time and know what these conflicts were all about. The history of divine religions shows that usually those who stood in the prophets way, did so on the matter of "sovereignty" not "creator" because the majority accepted "Allah" as being creator of all beings. They may not have referred to Him by the name "Allah" for example calling him "Jehovah". Such being the Jewish name for God. But our discussion is not about by what name they called god. We only want to say that they all agreed that the creator of all beings was "God" but they differed on the matter of "Lord".

For the clarification of this comment we will mention a few examples from the Holy Quran and study a few of the confrontations of the prophets with their people or the rebellious persons of their time so we may recognize and understand similar confrontations in the Islamic community.

The Holy Quran has time and time again told us the story of Moses (a.s) and his people and their conflicts with the tyrannical Pharoah and the evil persons of his time. We may read about a sensitive part of this story in chapter 79 Al-Naziat" of the Holy Quran where Moses (a.s) confronts the Pharoah with a few divine verses and the Pharoah assembles a vast group of Egyptians proclaiming:

"I (Pharoah) am your Lord the Highest!" 10

Meaning that if a chicken has a Lord, being he who is its owner and breeder and who enacts laws dealing with the life and growth of the chicken he breeds I am in that very sense your "Lord". What being is the "Lord" of an object, animal or Human Being? It is he who provides the necessities of that which he is lord of, takes care of his requirements and determines the laws and rules for his life and growth. It was here that the Pharoah said:

"Isn't it true that the things that you have, your food, your water, what you eat and

drink is mine and comes to you from the extents of my property?" 11

Therefore, "Law" which is the second feature of "sovereignty" or Lordship must be obtained from me. I supply your necessities therefore I must be your absolute law and Leader.

The Emperor of Egypt, the Pharoah, was the owner of all of Egypt at that time (from where?) and everyone who worked was seen as his worker and servant. Therefore, it appears as if he possessed one pre-requisite for Lordship which was providing food, bread, water and the peoples needs, claiming that all of this is my property and I give to you. Thus, I must enact the laws as well and you must live according to my will and desires. At any rate, I must make laws and I must ascertain the law and rules for life. I say that the Israelites must be slaves, their sons killed and their daughters remain, and it certainly must be accepted. I say that the Israelites must be inferior and the native Egyptians must be the masters and this certainly must be enacted. I say that a certain way and is necessary that it becomes so.

The lordship the Pharoah claimed was not in the sense that "I am the creator of the heavens and earth and I am the creator of man and all other things". On the contrary, what he said was that "You must work to attain my satisfaction and to execute my intentions and act according to my laws because I am your Lord the Highest!".

What does Moses say in reply to this logic? What is his message and how does he confront the Pharoah? God commands Moses and Aaron:

«O Moses and Aaron! Go to the Pharoah and tell him that you are messengers of your Lord who has nurtured you and brought you to maturity! O Pharoah, you who claim being the peoples highest and greatest Lord are greatly mistaken and have a vain, false claim. We have with us verses and signs from your Lord»12

Of course the Pharoah who recognizes no Lord for himself rejects their statement and asks:

"And who is your lord O' Moses"
«You don't accept my Sovereignty and say that it belongs to another and that law and judgement must be received from him! Who is this other?»13

Moses replies:

"Our Lord is He Who gave to everything its creation, then guided it (to its goal)" «Our Lord is He who created everything and ascertained their way of life and rules for living, and in other words guided him while every being must live by the law he made for them»14

The Pharoah sees Mosess' words as being sound and fears that these ideas will take root

among the people. Thus he proceeds to create doubt so that erroneous thoughts would come to be. So he says: (What then is the state of the generations of old? Did they also have a lord? Did this lord of which you claim also have a commander for them?) Moses replies and in his reply stresses Gods sovereignty: (My lord knows of their state and their past. He neither ers nor forgets).

These events continue and again the Pharoah tries another trick to break Mosess, logic and to rally the peoples sentiments against him. He then says to him: (You have come with your magic to run us out of our country and take over our homeland and therefore we will also use magic to defeat you) The Pharoahs magician came to fight Moses (a.s) with all of their might, but "The Lord of the Worlds" power was apparent and all of their tricks were defeated. The magicians who were better informed of magic than the other people flung themselves down prostrate in the face of the lords power saying:

We believe in the Lord of Haroun and Musa" 15

Throughout this story the name "Lord" is repeated, and he is mentioned by both sides. Moses (a.s) speaks of him. The magicians come to believe in him. The Pharoah does not accept his existence. As such it becomes apparent to us that the conflicts between the two sides of Satan and God the Merciful, Gods friends and His enemies, the prophets and the evil, rebellious persons were mostly over matters of Lordship or Sovereignty and from who we must accept law, order, rule and judgement.

During the lifetime of Gods great Prophet Abraham (a.s), there were also these same types of conflicts and struggles:

"Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom?" «His power and absolute authority makes him insolent and he ceases to believe in Gods' Sovereignty» 16

Abrahams quarrel with Nimrood is over this very matter. Abraham (a.s) says to him:

"The rightful legislator and He who rightfully ascertains and defines human life is He who brings to life and causes death. Yes, He is everyone's lord and He is my Lord". 17

Nimrood, the rebellious one on that age said:

"I also bring to life and cause death". 18

Bring forth from prison a person sentenced to death and I will free him. He was considered dead and I brought him to life. Bring another who is careless and free walking in the streets and execute him. He was alive and should have remained alive and it was I who caused his

death. As such the attribute you applied to the Lord, I also possess, therefore I am also the lord. It was here that doubt was caused to arise and it became possible for an ignorant person to accept his words. Without hesitation Abraham (a.s) offers another attestation:

"My lord who is Allah causes the sun to rise in the East, if you are also lord and speak the truth then cause the sun to rise in the West". 19

What could Nimrood say? He had no choice but to remain embarrassed and powerless.

This was only one scene from the hero of Monotheistic struggle. In another quarrel he had with those who worshipped the heavenly bodies the same debate is repeated. Abraham goes to a gathering of these pagans and begins to argue with them. Of course this is done with their own words, with what they believe in and in a way that will allow them to understand his argument and the veil of ignorance covering their hearts to be torn away. It is night and Abraham upon seeing a bright star turns to the vast group of star worshippers saying:

"This bright star is my Lord". 20

After a time the star sets and as that points out its weakness and deficiency he says:

"This cannot be my Lord, my Lord must not set and I love not things that set".

This story continues as such for the sun, and moon and in the end after the setting of the sun, the brightest most powerful heavenly body, Abraham says:

"O ye people! Lo, I am free of all you associate with Gods lordship (sovereignty). I have turned my face towards He who created the heavens and earth and is my Lord". 21

The people will not leave Abraham alone and the dispute continues. In the face of their arguments, Abraham declares that:

«My Lord Allah has guided me and I fear not the false gods you set beside him»22

It is clear that Abrahams people recognize God but they gave Him partners and it is this matter Abraham (a.s) disputes and has proceeded to argue with them about.

In yet another scene we have Abrahams dispute with the idol worshippers among his people. When he enters one of their gatherings he proceeds to oppose them because of his inner sight, insight and natural purity, saying:

«What are these images you bow and prostrate yourselves before?»

They replied:

«Our fathers did the same!»

Abraham says in answer to them:

«You and your fathers were surely in error»

They then said:

«Are you joking or are you speaking to us seriously?»

He answered:

«No, I speak seriously. Your Lord is the Lord who created and organized the heavens and earth»23

The people of the cave, brave worshippers of god in ancient times also have the same to say. They rose up against the rebellious person of their time and spoke of The Lord of the heavens and earth.

"This person who claims lordship saying that mankind must follow my commands and I must lay down laws for him and give order to his life. No he is not lord. He is not the lawgiver and organizer of our lives. Our lord is the lord of the heavens and earth". 24

These are examples of the history of divine religions which reveal to us the principle motive for the confrontations of the prophets and evil persons of their age. It also clarifies the main reason for the battles between the men of God and Gods party and their opponents. On one side are the men of God who say that no-one may ascertain mankinds way of life except God, He alone being the lord of mankind because only He is the Lord of all earthly beings. On the other side are the evil persons who themselves claim being the legislators and the agents of giving order to mans life.

In the ninth year of the Hejrat, Edy the son of Haatam Taaey who was a Christian came to the Holy Prophet (s.a.w) and after some discussion embraced Islam. 25 In this meeting Edy wore a golden cross around his neck. The Holy Prophet (s.a.w) said: «Throw that idol away which you have hung from your neck» Edy threw the cross away and left the Prophet. During their second meeting Edy heard that the Prophet had revealed a Quranic verse:

"The Jews and Christians have taken their religious leaders as lord instead of Allah". 26

Edy then said:

«We did not worship our religious leaders»

The Holy Prophet (s.a.w) then said:

«Didn't he forbid that which God allowed and allowed that which he prohibited while you followed him without questions?»27 This situation even exists today amongst the Christians. The Pope has the right to change Catholic religious law and they accept without questions. The church claims on the basis of existing Bible verses that he may be legislator and that which he ratifies on earth will be accepted in Heaven. This is exactly what the Quran refers to in this verse.

NEXT

BACK

In the new Testament, Mathew 16:18-19 we read:

"And so I tell you Peter. on this rock foundation I will build my church and not even death will ever be able to overcome it. I will give you the keys of the Kingdom of Heaven what you prohibit on earth will be prohibited in Heaven and what you permit on earth will be permitted in Heaven".

So the Holy Quran in giving Jewish and Christian scholars and priests the title lord did so because they legislated and showed partial views on mans way of life. They prohibited what God made lawful and allowed what He prohibited.

As such, the prophets battles were so that mankind would accept the Sovereignty of The One God, and embrace only His command deriving what is allowed and prohibited from Him. The entire spirit and content of religion is nothing other than this. If in a certain country I am forced to accept an order that goes against the command of God at the hand of some powerful person, I have not made him my lord. Submitting to someone's lordship is when willingly you accept his law against Gods will and act upon it. It is here that you have made that being your lord. For example a Christian priest said not to circumcise and the Christians accepted refraining from circumcising, and/or said drink liquour is lawful and religion allows it and they once again accepted. It is here that the matter of making man ones lord comes to light.

In the future in our further investigations we will see to what extent the two. schools of thought of Islam, Shi'ite and Sunni, differ from one another. One school (Shi'ite) relies on nothing but the word of God while the other school (Sunni) has allowed the opinions and views of men to infiltrate religion. With insight into the ways and means of these two schools we will see the true role of the Holy Imams (a.s) in the Islamic community, and will comprehend the fact to be mentioned that the Holy Prophet (s.a.w) and Hazrat Mahdi (a.s) had one aim and means for accomplishing it.

Section 2

The Holy Prophet of Islam Mohammad (s.a.w) said:

"There will arrive a time for my nation when of the Quran only its lore, meaning its writing or written word, and of Islam only its name will remain. The people will be called Muslims by this name, but they will be the furthest from Islam". 28

That which we wish to bring under discussion and assessment - as far as God bestows upon us

success is this sentence from the Prophets tradition:

"Of Islam only its name will remain".

The Holy Prophet (s.a.w) made a strange predictions. When we read this forecast certain questions come to mind.

1) What was Islam like during the Prophets time?
2) What happened to his Islam afterwards? In other words how did they empty it of its original content? What form aid they change it to and how did they change its realities to reticence?
3) How did the Holy Imams (a.s) return to the people the true Islam we now possess, in the same form that existed during the Prophets (s.a.w) time?

By finding and understanding the answers to these questions we will discover what our responsibility is towards Islam in the present day and age. The above questions are summarized in the following sentence.
«What was Islam? What happened to it and what must be done now?»

In our previous discussion it was said that we understand from studying Quranic verses that The Lord is a nurturer that promotes and sustains the development of the being subject to his tutelage until it reaches complete perfection or maturity. Providing the necessities of the creature being nurtured is a requisite of lordship and nurturing. We also learned that the Prophets conflicts with their nations and the evil persons of their time were over who possessed lordship or sovereignty. According to the Holy Quran most of them had no dispute over God being Creator.

We read in the Holy Quran:

"If you should ask them; who created the Heavens and the Earth? They would certainly answer: Allah!" 29

Consequently the conflicts and arguments with the pagans were not for the most part over the matter of creation but rather mainly over sovereignty. This is the main center of the prophets wars with the evil persons and nations buried in ignorance. Victory in this battle is what makes the prophets successful in the establishment of religion.

We said that the lord is obliged to legislate for the life of the beings under his tutelage. This is in principle the most prominent characteristic of lordship. Allah creates and then decrees how his creatures should live. He gives them the laws for living and specifies the manner of their life, also equipping them with the means for reaching maturity guiding them in this direction.

The prophets stood by this very basic, fundamental characteristic saying: O Mankind! Your lord and Nurturer is the Lord of the Heavens and Earth. He has made laws for all living creatures. He has given order to the lives of the heavens and earth and the creatures therein, and he also created laws for you, ascertaining your way of life.

We said previously that every creatures way of life was ascertained according to its own structure and nature. In the case of one of them the Quran speaks of subjugation. The Quran sees inanimate objects obliged and subjugated in the powerful chain of the law of creation. They follow the way to their perfection in this way never straying from it in the least because straying from the way that creation has ascertained for them is equal to their destruction:

"Lo! your lord is Allah who created the heavens and the earth in six days, then mounted He the throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah" the Lord of the Worlds!" 30

This verse begins with the words "your Lord" and after giving examples of his lordship such as the earths rotation and the appearance of day and night, he is praised with the attribute "Lord of the Worlds"

"He constraineth the sun and moon to give service, each running on for an appointed term....."31 (Holy Quran 35:5)

For another group of creatures Divine guidance is in the form of inspiration. Animals live under the influence of Gods inspirational guidance and as thus follow the way towards their maturity, reaching its absolute bounds. The precise, subtle and sometimes extremely complicated way of animal life is all led by the inspiration of their "Lord". From the first moment of life until the final degree of maturity, and from then until death animal life continues under the radiation of this form of guidance.

In the Holy Quran we find an example of animal life as thus:

"And thy lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch. Then eat of all fruits, and follow the ways of they Lord, made smooth (for thee)".32

However in the case of man, the most superior creature in these three groups, guidance is by revelation. Divine organization goes to work and from its fountain-head revelations are revealed to the prophets by esteemed Angels and their like. Mans way of life is therefore ascertained, giving order to all aspects of his life guiding him towards the way for achieving happiness in the two worlds.

This order or system and set of laws in Quranic Culture is called "Islam", it is a religion for mankind based on his nature and the realm of his existence, collating exactly with human disposition, coming from his "Lord". This is not just the proper name for the religion and special Divine law of The Last Prophet Mohammad (s.a.w). That which all of the prophets proclaimed; Noah, Abraham, Moses, and Jesus, all had the name of "Islam" This is to the point where the Quran informs us that no name appeared for it before Noah (a.s), but from his time onward the name for all of Gods Divine Laws is "Islam".

We discussed this before and we saw that according to Quranic logic

"Lo! religion with Allah (is) al-Islam (The Surrender to his will and guidance) Those who (formerly) received the scripture differed only after knowledge came unto them, through transgression among themselves". 33

Hence, a description of Islam may be summed up in this form: «The set of laws that The Lord of Mankind has expounded for him in proportion to his make-up and corresponding to human nature».

From here on our discussion will be about Islam in order to see what this Islam was (meaning mans way of life and thought, beliefs and morality), and what form it took after the Prophets death. We will also see how it was emptied of its original content and what should be done now.

The Holy Prophet (s.a.w) had announced «nothing will remain of Islam but its name». What was this "Islam" and how did it become so empty and hollow that only its name remains? With an accurate analysis of Islam we will discover it has four types of existence. In other words, Islam in human society, four types of substances:

A) Nominal Existence
B) Conceptional Existence
C) Practical Existence
D) Islamic Society Existence

A) Nominal Existence:

In the collection of personal and social religious commandments and Islamic ethics and beliefs, we run across a series of terms that have been shaped by God just as all of the other aspects of this religious creeds. We have also seen that the last Prophet (s.a.w) had announced that there would come a time when nothing but these terms would remain which make up Islam's existence in name. The last Prophet (s.a.w) upon his appointment proclaims the commandments for "Salaat" (Prayer), "Wudhu" (Ablution), and Jehad (Holy War).......etc. In Arabic the word Salaat literally means praise, "Wudhu" means cleanliness, and "Jehad" is

taken from a sentence meaning ability and fortitude.

The Holy Prophet (s.a.w) recruited these words and organized and appointed them according to revelation to a series of actions and behaviour. Thus these words are introduced to the communities in a terminological style, which possess special meanings in Islam, taking on an Islamic hue and becoming terms peculiar only to Islam, Lastly, along with all of the other terms they make up Islams existence in name.

B) Conceptual Existence

The true meanings of Islam in all of its aspects, in other words, the foundations for religious practice, ethics and belief form the existence in meaning of Islamic terms. When prophets are appointed they proclaim these two things together, and they deliver both the term and its meaning as their divine message. We also know that the first and foremost duty of all Prophets throughout history is the proclamation of Gods message.

«Are the messengers charged with aught save plain conveyance (of the message)?»34 **«.....then know that the duty of Our messenger is only plain conveyance (of the message)»**35 **«then, if they turn away, thy duty (O Mohammad) is but plain conveyance (of the message)»** 36

In one analysis and assimilation we can say that the Prophets had two distictive superior characteristics in comman: Firstly they are Muslims, and they are the very first Muslim of their nation, just as the Quran states with regard to Mohammad (s.a.w).37 Secondly they are a messenger from God. According to both of these characteristics they possessed certain responsibilities. In relation to their first characteristic, that of being a Muslim, they must pray, fast, encourage the people to be free from impurity, keep them from corruption and vice and go to Holy War (Jehad) and Hajj. In short all of the responsibilities of one Muslim must be done by them at the best level. Yet in relation to their second characteristic, that of a messenger, they are only charged with the proclamation of that message and nothing more.

These men, being the Prophets of God, must relay Gods message to the people while in the way of this cause fearing nothing, standing firm until death, suffer stonings, give into exile and emigration but continuing to notify his nation of Gods word which is summed up in Islamic terminology and their correct meanings.

The prophets proclaim Gods message throughout history. They present to the community both the name and meaning of Islam. Even so, this is only the beginning of their task, and not the entirety. For example, after the people of a nation become familiar with the terms "prayer", "ablution" and "Holy War" (Jehad) along with their Islamic meanings the prophets begin a new endeavor. They strive towards bringing this way of thought, message, and knowledge to the active stage. In other words creating a people who will "dress" Islamic teachings with the

clothing of practice.

By way of the prophets endeavors the people who lived during the age of proclamation came to know the existences in name and meaning of Gods religion, along with each of its practices, beliefs and behaviours, understanding them well. They became familiar with the special terms in Islam and also their hidden meanings. All of the Abudhar, Abu lahabs, Omars and Abu Jahls, all of the prophets contemporaries, believers and non believers, understood all of the Islamic terms and their meanings. After this comes the time for Islams existence in practice and the prophets strived to apply practically and actual existence. Praying persons should come to exist and all other Islamic practical laws and ethics should be applied.

C) Islamic Personality Existence

It is here that Islams third form of existence or its existence in practice appears and Islamic personality is born. "Islamic Identity" may be observed in that person who performs his "ablutions", prays, fasts, goes to Holy War (Jehad) and pilgrimage "Hajj" and is bound by Islamic morality. All of the Prophets endeavors in Mecca after the proclamation were in the way of building Islamic identities. In this period he brought such personalities as Ali (a.s), Khadija, Abudhar, Ammar, Somayeh, Yaser, Khabbab, Bilal and etc. During the Prophets last year of residence in Mecca these three stages of Islamic subsistence were transferred to Medina and took root there in the Prophets absence.

The subject is itself clear that it is impossible that the third stage of existence of Islam i.e. practical presence or Islamic personality exists in a place which nominal and conceptional existence does not exist. Until the Prophet (s.a.w) has not explained Islamic terminology and proclaimed their correct meanings, the third stage which applied Islam or Islamic personality cannot come into existence, because the first two stages proceed the third.

D) Existence of Islamic Society

Now that the third "essence of existence" or Islamic identity was formed in society and came to be, the Prophet (s.a.w) began to establish the fourth stage of Islamic existence called Islamic society. This was at a time when Islamic individuals came and swore allegiance to the Holy Prophet (s.a.w) in order to set up an Islamic community, a community where Islamic social practical laws would be constituated. Thus Islam broke through the walls of homes entering the economic and political scene and that of war and peace. From here we understand the meaning and function of «Allegiance» in Islam, and realize that allegiance brought about the Islamic community or the highest form of Islamic existence.

Hence, during the lifetime of our Prophet (s.a.w), Islam acquired four types of subsistence. The terminology was announced, their meanings were proclaimed and indoctrinated, individuals were trained to bear the burden of acting according to Islam and eventually the

Islamic community was also founded. In the prior historical periods of man, during the lifetimes of all of the prophets (the prophets of mission), these very terms used in the final Divine religion also existed: prayer (salat), compulsory alms (zakat), fasting (soum) and Holy War (jehad) etc. existed as terms along with their meanings. The proceeding prophets propagated these terms and their meanings in every possible way to them. In addition to this, Islamic personality were also trained by them. Of course, the success of the prophets in this third part varied, some having more success, some having less. However, some of them were successful in creating an Islamic society, like Moses, David and Solomon and others were not.

During the Holy Prophets (s.a.w) time, Islam emerged in all of it "essences of existence" and with all of its aspects and phases in society. But after that revered prophet what happened? It might be surprising for you to find out that the Islam subsisting among the majority of Muslims today is nothing but the name of Islam, its real meaning having disappeared. An example of this is seen in relation to prayer. Since prayer has certain conditions, if these conditions do not exist the true reality of prayer ceased to exist. The same is true for every other Islamic commandment such as "fast" and the Holy War (Jehad), if their conditions and particulars don't accompany them they will not be considered as Islamic laws.

We now repeat our question: Islams existence in name, meaning, identity and society came to be during the lifetime of the Last Prophet (s.a.w) and most other prophets, but what happened after the death of these prophets? About the previous prophets it must be said that after their deaths Islam was completely erased from their society being altered, changed and concealed. Of course this didn't happen all in one day or all at one time but over a span of time. In time the Islam that Moses proclaimed completely vanished. The Islam that Jesus son of Mary preached was destroyed after him not even its literal or terminological existences remained.

Because Islam is the name of a religion which God revealed to all of his prophets of mission, the name of Moses's religious law was Islam and has now been changed to Judaism, while the name of Jesus's (a.s) religion has been changed to Christianity. These names did not come from God but were created by nations and came to be at the hands of meddlers. During previous ages alteration was so advanced that not only did Islamic societies such as that founded by Moses cease to exist, but the Islamic identity built by him was also overturned so that even its meaning and terminology were destroyed. Only this group (the Jews) see themselves as his followers but did Moses or Jesus proclaim these practices, beliefs and behaviour which now exist among the Jews and Christians? Were the drinking of liquor, the refraining from circumcision, ideas that Jesus is the son of God and that God is made up of three persons, taught by Jesus (a.s)? As such it may be said that Islamic society, identity, meaning and terminology have all ceased to exist.

Now lets see what form the situation will take with regard to the religion of the Last Prophet (s.a.w). He himself had said: "Only its name will remain". Nay of Islam only its name will remain and of the Quran only its written lines.

We are trying here to understand this remark and penetrate and dig into its environs, We have said that of the Islam previous prophets proclaimed, none of the various stages of its existence remain. However with regard to the Last Prophets (s.a.w) religion, according to his own words, in the ages following him only the name of Islam will remain. Literally, this tragic event pertains to the first period of the Imamat. The role of the Holy Imams (a.s) in the Islamic society was to return to the dead, meaningless, evicted Islam, and bring to life its active and conceptual existences. These great men both returned the true meanings of Islam to the society and then proceeded to nurture Islams identity.

BACK

"Alteration and its Dimensions in Past Nations"

In a short, analogic, comparatory discussion we will study the ways of alteration, replacement and concealment in previous nations so that with greater clarity we will come to know the final Divine law and its fate. We will consult the only accurate unaltered record in our possession of the history of divine religions, The Holy Quran to see how previous divine religions were destroyed:

1) On Concealment:

«And (remember) when Allah laid a charge on those who had received the Scripture (He said): You are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain.» 38

«Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture: such are accursed of Allah and accursed of those who have the power to curse» 39
«o! those who hide aught of the scripture which Allah hath revealed, and purchase a small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the day of Resurrection, nor will Me make them grow. Theres' will be a painful doom.» 40

2) On mixing the truth with falsities:

«O people of the scripture! Why confound ye truth with falsehood and knowingly conceal the truth» 41
«Confound not truth with falsehood, nor knowingly conceal the truth» 42

3) Alteration

«Have you any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?» 43
«....and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context....» 44

«Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "listen to us" distorting with their tongues and slandering religion.....» 45

From a careful study of the proceeding verses we discover that different nations used different methods to plunder heavenly truths and divine religions. A group of them hide or concealed these truths, another mixed the truth with falsehood creating suspicion and the third group only changed directions to alter meaning or intention, having nothing to do with its outer appearance and literality. In short, by using these methods they would alter the Scriptures or Testaments and progressed to the point where it became impossible to recognize the truth from falsehood.

Of course the primary motive for these treacherous acts and plundering was that Heavenly truths were always and in every place at war and in conflict with a part of mans' sensual passions and desires. The validity and value of these types of realities closed the way to the enactment and practice of sensual desires for the powerful and pleasure seeking. Either these pleasures and countless conveniences must be refuted; those realities removed from their valid, recognized position; or changed in essence and nature. The powerful persons of nearly all nations chose the third method. This was because they were not willing to accept the first method which meant forsaking their pleasures and the second method was not feasible because refuting religious truths in their entirety would damage their position making life difficult for them. As such, the best method was to alter and plunder all of its meanings and realities under the pretense of religion. This was the fate of all Divine religions and past religious laws, they were altered in this fashion. The Holy Quran groups these crimes and malicious acts under the word revolt, injustice. 46

Previously we learned that the exigency of Divine Lordship is that his laws---being the only laws that ring true for mankind---be sent to the prophets in the form of revelations which are then taught to us by them. We also learned that because they are messengers, Divine messengers have no responsibility except that of propagation. In addition to that however, every prophet before being Gods messenger is also a Muslim. That which is required of us with regard to our being Muslim is also required of him. Being a Muslim he must pray, fast, perform the rites of Hajj, perform Holy War (Jehad) and establish a just government. All of these are Islamic responsibilities, not those of prophetic mission. In the sense that the prophet is a messenger of God and an apostle he has no other responsibility but that of propagation.

Now, with the preliminary information we have acquired we will proceed to the main topic of this series of lectures, being the role and responsibilities of the Holy Imams (a.s) in Islamic society.

Imamate and Caliphate

In Islam there exists two schools of thought and insight: The Imamate school and the Caliphate schools.

In the Imamate school, the Imam possesses certain particularities, Among them that he must be infallible of all sin and error ("Masum" = infallible). Another is that he may only be appointed by God, the Prophet having no role in his appointment except for the propagation and proclamation of Gods command. 'The Almighty God" chooses, and the prophet relays the news of this divine appointment to the people.

Of these Imams, the first being Amirul Mu'meneen Ali (a.s) and the last being Hujjat ibn al-Hassan Mahdi (a.s), that which we know and recognize in relation to Ali is the same for Hujjat ibn al-Hassan. That which is proved for Ali; infallibility, divine appointment, divine inspiration, and knowledge of all the aspects of eternal Islam, exists for all of the Imams and is proved.

But in the Caliphate school, the people choose the Caliph and he comes to hold the position of Caliph by the peoples choice. Here, what is confirmed for Abu Bakr has been confirmed until the end of the Ottoman Caliphate. The Caliphate is determined by a vote and an oath of allegiance and this never differs.

This discussion was only a very small introduction. We will now see that in the Imamate school and based on its views, how Imam Ali (a.s) is seen and what the Holy Prophet (s.a.w) said on his behalf.

A study of the Prophets life will clearly show that the propagation of divine law by him was not unrelated to the events of time and place. For instance, when something happened and the Prophet was consulted concerning it, Gabriel would reveal the related judgement by way of revelation. In domestic or social matters, conflicts would arise, someone would ask a question, or an issue would be brought up by friend or foe with the Prophet (s.a.w). Following these situations a revelation would be revealed that solved the disagreement or answered the question.

We will refer to a very important event in Islamic history and learn from it. In the eighth year of the Hejrat, the Prophet conquered Mecca and returned to Medina.

Now the Muslims possess the mightiest power in Arabia. However other scattered forces exist in Arabia which have not come under the banner of Islam, and a group of the pagan Arab tribes still loyal to the customs of the ignorant Arabs come to Mecca. These pagans circumambulate the "House of God" in Mecca and perform all of the other rites customary just as the Muslims.

After Islam gained power and Mecca was conquered, all of these rites were performed by the

Muslims. The Muslim and pagan both performed Abrahams great rite and each went in his own way having nothing to do with the other.

The Chapter of Bara'ah in the Holy Quran, was revealed as a strong command to end the mixing of Muslim and Pagan. In these verses God explicitly informs the pagans that:

"(This is a declaration of) immunity by Allah and his Apostle towards those the idolaters with whom you made an agreement. So go about in the land for four months and know that Allah will bring disgrace to the unbelievers. And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters;.... 47

So it was thus that the proclamation for combat with all of the Arab polytheists was given. This was Allahs command and judgement and must be communicated as such to the Arab pagans and polytheists. The Prophet is the one delegated for the duty of propagation. The initial proclamation of the Quran and each of Gods laws to its audience is the particular concern of the ("Masum") infallible. Those bound by, or the audience intended for a particular divine law must initially hear it, from one of the infallible.

The Holy Quran stipulates that; our invisible officers (Angels) look after those possessed of prophetic mission in all aspects and ways during the propagation of divine law, so that the message will be given without encountering the danger of mistakes or errors. As a result Heavenly truths reach the people in their true entirety. 48 This is the very principle we mentioned as the purity of first hand propagation which consists of this divine practice:

«The initial propagation must be undertaken by an infallible (Masum)»

Here a point is necessary to make because without it this subject will not be correctly understood. The ideas that must be relayed to the people may be divided into two parts: first are those of which both the terminology and their meanings or intent are from God such as the Quran and other divinely inspired scriptures, second are those whose ideas and meanings are Heavenly but its terminology coming from the Holy Prophet (s.a.w) and those are the traditions.

The Holy Quran was revealed to the Holy Prophet (s.a.w) by God, both the very terminology, the words and all of their meanings and intent are from Him. Of course the Quran only contains the major and main topics of Islamic matters and doesn't usually deal with specific matters. But there also exists a series of Islamic laws and learnings and other specifics such as how many "Rakats" (units or sections) make up one prayer, what is recited in "Rukoo" (genuflection) and "Sujud" (prostration) during prayer, how do we say the "Tashahud" (testimony) in the rite of Hajj how many times must we circumambulate the Kaaba, where is "Meeghat" (a certain place for beginning Hajj rites), how do we put on the

pilgrims clothing, when are alms necessary and all other secondary details. These are not in the Holy Quran. The Holy Prophet (s.a.w) with reliance on revelation but with his own terminology and words explained them. In this series of religious laws the meanings and ideas are from God but the speech from the Prophet.

That which in word and meaning was from God; the Holy Quran and its propagation to the duty bound, was finished by the last year of the Holy Prophets (s.a.w) life, and the Prophet proclaimed it to all of the people. However, the ideas and truths which must be explained in prophetic traditions are of two types. One type included those which the Muslims of that time needed and wanted. The Prophet informed everyone of these. The other type were those which would not be enacted during the Prophets time and would be enacted in later times, there as such being no urgent need for their proclamation in the Prophets time. For example; if the leader of the Muslims is not infallible,(the prophet or Imam the rightful one) what is the duty of the Muslims, and how should they act towards him? This verdict was not needed during the Prophets time. Also, if between two groups of Muslims war should break out, how should the oppressive side be treated and the property taken from them holds what verdict in Islamic law? These laws and their like had no opportunity for enactment during the Prophets day and age. Later however, during the age of Imam Ali (a.s) it became reality and its practical verdict was enacted by the Imam. Also, if the Muslims should go to war against the rightful leader what must be done with their captives and how should the spoils of war be taken possession of? All of these were matters brought up later and there was no need for their verdicts during the Prophets time so they weren't explained.

It was all of these events and hundreds and thousands of other events that had laws, rules, and verdicts, and God related and explained them to His prophet by way of revelation. In these sorts of maters the Prophet left their verdicts as a trust with Amirul Mo'meneen Ali (a.s),49 and it was he who had the responsibility of their communication after the Prophet (s.a.w)!

Another division of the matters necessary to be propagated could be into those being proclaimed for the first time without an intermediary, and those proclaimed by an intermediary.

The laws necessary for their duty-bound must initially be proclaimed by a person completely infallible and free of sin, error and prejudice. Prayer, the Fast, Zakat and Jehad and every other Divine Law must initially be taught by a missionary who is infallible (Masum) to the duty bound. This must be done by one who is appointed by God, and infallible of errors and mistakes and if not Gods law may become subject to subtraction and additions, mistakes and forgetfulness. Of course, after correctly learning religious law every Muslim may and must proclaim it to others. One Muslim may say to the other: the Prophet (s.a.w) taught me to pray like this, he taught the particulars of a certain law like this or he performed some particular action like this. An ordinary Muslim, one who is not infallible ("Masum") may not say the following without mentioning an intermediary; God requires you to pray in this manner. No, in principle the right to say such does not exists for those other than the infallible. This is the

precise, important point here.

According to this principle the Islamic laws which were not proclaimed during the Prophets lifetime must have been proclaimed by what person? While we answer this question we will draw closer to the role and deed of the Holy Imams (a.s).

49) In creditable Shi'ite Traditions it is said that the Holy Prophet (s.a.w) informed Ali (a.s) of all of the matters needed by man and he (Ali) collected and put these down in a book called « «"» =collection», which was kept by Ahlu'l bait as a scientific legacy. We have also seen much of this book in Sunni Traditions. We will discuss this book further in the future. If God wills.

A MAN OF MYSELF

The verses of Bara'ah were revealed and it addressed the pagans as a group specially. They were in Mecca far from the Prophets (s.a.w) reach and the Medinites were not subject to the propagation of these verses. These verses were not meant for them and are remarks and commands for the pagans exclusively. Previously we learned and will see more clearly in the future, that according to Islamic thought, propagation of verses to those they address must be accomplished by an infallible. Our point is a clear and prominent point in the text of this story. The Holy Prophet (s.a.w) sent for Abu Bakr and giving him the verses told him; mount and go to Mecca and proclaim these verse to those subject to them, the pagans.

Here we have a revelation from God, those subject to it not being the Muslims of Medina so that the Prophet could have delivered it himself, and the first propagation having been carried out by an infallible (Masum). If this revelation had been meant for the people of Medina of course Abu Bakr being one of them could have proclaimed it everywhere and to everyone as second hand propagation. We have however seen that this was not so and the word was especially meant for the pagans and carried the announcement of Islams position regarding its encounters with them in the future. Hence, the delivery of these verses in Mecca was only correct if done by the Prophet (s.a.w).

Abu Bakr mounts and starts out towards Mecca. Gabriel appears and brings to the Prophet (s. a.w) this categorical divine command: "That is the propagation of Gods verdict, first hand propagation at that. Either you must see to it yourself or someone who is of you".

This was the basis of this incident.

Now we will take a look at the related traditions. Here we will refer to the point that all of the traditions we will read are from authorative Sunni writings and we have not used Shi'ite sources. In principle it was not necessary for us to do so because the authorative Sunni narratives cover almost all aspects of this incident.

Tirmidhi in "As-Sahih", Nasa'i in "al-Khasa'is" and Ahmad bin Hanbal in "Masnad" and many other famous narrators have narrated it and we will report it literally from Tirmidhi's "Sahih". Anas ibn Malik had reported that the Prophet (s.a.w) sent the Bara'ah verses with Abu Bakr to Mecca but called him back from the road saying:

"Its not suitable and these verses must not be read to the people except by a man of my family" 50

Who are those of the Prophets family? They are those included in and covered by this noble verse:

"Allah's wish is but to remove uncleanness far from you O' folk of the Household, and cleanse you with a thorough cleansing". 51

And they are far from any uncleanness they possess the condition for first hand propagation or in other words they possess infallibility and divine immunity. Therefore, now that the Prophet (s.a.w) himself cannot deliver these verses to those they are addressed to, someone must see to this important task who possesses the special conditions for first hand propagation. For this reason the Prophet (s.a.w) sent for Ali (a.s) and gave the verses to him so that he would undertake this duty.

Several traditions of Imam Ali (a.s) exist on this matter. In one of them, Zayd ibn Yasee relates as such from the Imam:

"The Holy Prophet (s.a.w) dispatched Abu Bakr to the people of Mecca with the Surah of Bara'ah. After Abu Bakrs departure he sent Ali after him saying, "Get the letter (containing the verses) from him and take it to Mecca". The Imam went after Abu Bakr, retrieved the letter and took off for Mecca to perform his duty. Abu Bakr returned to Medina in distress. He was upset and feared that something had been revealed from Heaven about him to the Prophet (s.a.w). When he arrived in Medina he went to see the Holy Prophet (s.a.w) asking: "Has something been revealed about me?"

The Holy Prophet replied: "No! nothing has been revealed about you on this matter. It is only that I was given the duty to either deliver these verses myself or send a person of my family for this purpose" 52

In another tradition the Imam himself relates:

"I told the Holy Prophet (s.a.w): O' Prophet of God! I am not eloquent nor an orator! The Prophet replied: There is no other way or solution and is inevitable that either I take these verses or you deliver them. I then said: Now that I have no alternative and there is no other

solution, then I will take them. The Prophet then said: Go without a doubt the Exalted Lord will keep your tongue on the truth, and truth and will guide your heart".

The Holy Prophet (s.a.w) said this and then placed his blessed hand on Ali's mouth. 53

Another existing tradition related by the Imam (a.s) reads like this:

"The verses of the Surah of Bara'ah were revealed to the Holy Prophet and he called for Abu Bakr and gave the verses to him to take to Mecca and proclaim them to its inhabitants. But after a short period he summoned me and said: Go after Abu Bakr and wherever you reach him retrieve the letter from him, take the verses to Mecca and proclaim them to the inhabitants there. I met Abu Bakr in "Johfeh" and retrieved the letter from him. Abu Bakr then returned to the Holy Prophet (s.a.w) saying: O' Apostle of Allah, has something been revealed concerning me. The Prophet replied: No, But Gabriel came to me and said: "Other than you or a man of you no one may pronounce the prophetic message on your behalf". 54
There is another tradition from Sa'ad Waqqas. This companion of the Prophet (s.a.w) says:

"The Prophet (s.a.w) sent Abu Bakr with the verses of Bara' ah towards Mecca. He was still on the way when the Prophet sent Ali after him (to get the verses from him and go himself to perform the duty of Proclamation). Ali (a.s) got the verses and went with them to Mecca. Abu Bakr returned to the Holy Prophet (s.a.w) in much distress and sadness and complained to him. The Prophet saying: 55

Once again according to this tradition, the Holy Prophet (s.a.w) makes the propagation restricted to himself or a man of himself saying: "Myself or a man from me must perform the duty of propagation and the communication of this divine Mission."

Ibn Abbas spoke in more detail. He reports that the Prophet sent Abu Bakr and Omar together to Mecca placing the letter in Abu Bakrs hands. These two started out and progressed a distance. Away along the road they saw a man on a camel coming towards them and they called out:

"Who are you?"
The man astride the camel replied:
"It is I, Ali! Abu Bakr give me the letter! (the letter containing the verses of Bara'ah)"
Abu Bakr asked him:
"Has something happened?"
Amir-ul-Mo'meneen Ali (a.s) replied:
"Its alright, its nothing bad with regard to you".

Then Ali (a.s) took the letter from him and started out towards Mecca in order to announce it to the pagans. Omar and Abu Bakr upon their return to Medina asked the Prophet:

"What's new regarding us, and what has happened?" The Prophet replied:

"Its alright, however; 56

"I have been told and the order has been given, that no one shall deliver the divine message except myself or a man who is from me".

NEXT

Nations Alterations

In previous discourses, by citing the Holy Quran we studied the reasons and means for the alteration, change and destruction for divine religious creed. Now as an introduction to our next discussion we will briefly repeat it:

"And (remember) when Allah laid a charge on those who had received the Scripture (he said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain."
("The Family of Imran": 187)

"And with those who say: "Lo! We are Christians, We made a covenant, but they forgot that whereof they were admonished."
("The Table Spread: 14)

"Some of the Jews change words from their context".
("Women": 46)

"O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth".
("The Family of Imran": 71)

In these verses there are references to several of their deeds. They concealed, placing falsehoods on the truth like clothing. They made the truth suspicious by mixing these two together. They knew they were doing this and it wasn't out of ignorance.

From these verses and the numerous other verses on this subject we learn that after the death of their prophets, past nations over the years forgot some of the truth, concealed some and sometimes mixed the truth with falsities creating doubtful subject matter. Sometimes they would create some remarks delivering them to the people as the words of God. They changed their divine books by these means, altering and plundering them.

The Last Nation

In numerous traditions recorded in creditable Shi'ite and Sunni books, the Holy Prophet (s.a.w) is seen to have remarked:

«This nation will do just as the previous nations and will follow them minutely»

Imam Sadiq (a.s) quotes from his fathers as narrating that the Holy Prophet said:

"That which occured in past nations will also occur in this nation. Just like one arrow is like another arrow, and a pair of horse-shoes are like each other, that nation is like other nations. 75

In another tradition, Imam Sadiq (a.s) also quotes from his fathers as saying the Holy Prophet (s.a.w) said:

"I swear by He who sent me as a Prophet and harbinger of good news that my nation will travel the same route past nations travelled to the point that if a snake of Bani Israel entered a hole, of this nation a snake will also enter that hole". 76

Creditable Sunnite books narrate from Abu Sa'id Khudri that the Holy Prophet (s.a.w) said:

"You, my nation! You follow the practices of the ancients and you will go inch by inch and cubit by cubit the ways the ancients travelled; if they went one inch you will also go one inch, and if they went one cubit you will also go one cubit, to the point where if one of them had entered a lizards hole one of you will also enter a lizards hole." 77 **The followers questioned: Do you mean the Jews and the Christians when you mention the ancients? Will we be like the Jews and Christians? Will we do as they? The Holy Prophet (s.a.w) replied: Then who do I speak of?"**

Based on another tradition of these books it is quoted from Abu Hurayrah that the Holy Prophet said:

"The resurrection day will not come unless my nation follows the way and method of past nations, and follows them minutely and to the letter!" They asked him:

"O Messenger of Allah, like the Persians and Romans? He replied: "Are there people other than these?" 78

Traditions are numerous but we didn't set out to give a complete account of all of them. Those who wish may refer to a more detailed book. 79 In Conclusion, we saw that according to Quranic verses past nations concealed heavenly truths and therefore in this nation there must also be concealment of the truth. We saw that in previous nations there was alteration, and truths were changed, so in this nation change and alteration must also exist. Among the followers of previous prophets truth and falsehoods had been mixed, so in this nation this must also be so.

The study of how the above events took place, how truth and falsehood were mixed, how

realities were concealed, how beliefs were changed and altered, how far these changes and alterations went and their effect on pure Islam are all subjects that will be enlightened in the future If Almighty Allah wills.

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Previously, we were repeately reminded that after its prophet, every religion was altered and this alteration went so far that it made it impossible to gain access to its truths and realities. From that time God would appoint another prophet to once again revive and bring to life that lost religion. This rule existed in relation to Abraham (a.s) and Noah (a.s), it also occured in relation to Moses (a.s) and Jesus (a.s). When the religion of Jesus (a.s) was lost and no matter how hard they tried they could not find it again, the last Prophet (s.a.w) was appointed, revived Islam, and delivered it to mankind in its entirety. Now eternal wisdom sees it appropriate that this religion remains until resurrection day because this was His last word and most complete leadership for mankind. 80

The Holy Prophet (s.a.w) was responsible for the propagation of Islam, proclaiming, protecting, circulating and promoting its laws and learnings and was charged with the explanation of Islamic terms and meanings, while he must also establish Islamic identity and the the Muslim society. As such, after his death God left certain persons among the nation to take over the Prophets' responsibilities. This is the serious duty that makes up the essential output of each of the Holy Imams (a.s) and they performed this duty up until the time of Hujjat ibn al-Hassan. Their strivings, their peace, uprising, suppressions, their being poisoned and their living were all for this very cause.

After their prophet this nation did as previous nations did. They altered Islamic truths and creed, they changed it and concealed it until during the time of Muavieh; «Nothing remained of Islam but its name and of the Quran but its writing» Imam Husseins uprising and his bloody Ashura became an unpenetrable dam before alteration. From this time onward fundamental alteration did not take place. The revival of Islam, and Islam of which only the terminology remained, was begun in the time of Imam Baqir (a.s). The continuous strivings and struggles of the Imams of this nation returned the correct meanings and concepts to the community. Once again Islamic individuals were trained, an Islamic community was founded and in short Islam in all of its dimensions returned amidst the people. 81 God willing we will study all of these subjects in our following discussion.

80) With regard to the Holy Prophets identity we read in the Holy Quran ("The Clans": 40) "Mohammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets...." Also regarding His book (The Bee: 89) "And We reveal the Scripture unto thee as an exposition of all things". Also (Cattle: 116) "Perfected is the Word of thy Lord in truth and Justice. There is naught that can change His words. He is the Hearer, and Knower". And ("Fusilat": 42) "It is an unassailable Scripture. Falsehood cannot come at it

from before it or behind it".

81) Proof of this statement is the undertaking of future discussion-If God will.

NEXT

2 - CAUSES OF DISTORTIONS

In previous discussions we spoke of the Prophets tradition which stated that:

(There will come a time for my nation when nothing will remain of Islam except a name, and of the Quran only its written word)

Also, in an explanatory introduction given for an understanding of this tradition, we observed that Islam, as God's everlasting religion, has four states of existence:

First Existence:
Existence in name (Nominal) which is the very terminology that Islam obtained from the Arabic vocabulary and language, and set forth in the society with new meanings.

Second Existence:
Islams' existence in meaning, or its conceptional existence which consists of the very meanings that Islamic religious law gave to its chosen terms.

Third Existence:
Islams' existence in practice, found in its believers and followers. It is here that Islamic identity gains its manifestation, meaning that persons come to exist who have recognized this name, and its meanings and apply it.

Fourth Existence:
Or Islamic Society which is based on the three previous existences, and may not possibly exist without them. It is founded when the Prophet finds a society with those persons who practice Islam and have made a promise to obey and be faithful to him. This groups promise of allegiance or loyalty on one hand and the Prophets leadership on the other, lay the foundation for this society.

The formation of an Islamic society and just government is the tremendous religious precept all persons in the society are held responsible for. But most of all the Prophet and Imam. This is not the Prophets or Imams special religious responsibility even if others do not cooperate with him, No! It is this great man's task to strive towards this end, and the obligation of all others to aid him. As such, in the quoted words of the Imam of the Pious we see that he said:

"Behold, by Him Who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of the Caliphate on its own shoulders, and would have given the last one the same treatment as to the first one". 82

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The second point being discussed that according to successive Shi'ite and Sunni traditions, the Prophet, had said that whatever happened in previous nations will also occur in this nation. Following that, we also read in various Quranic Verses that previous nations altered Divine religious laws, concealed some of its realities and changed others. Sometimes, they also mixed falsities with the truth. Thus in the words of the Prophet all of these deeds would also inevitably occur in this nation. This claim is the principal basis of our present discussion and we will prove this point in our following discussions; " God willing"

The Prophet and the Propagation of Sunnat

The most blessed God classified Islamic beliefs, morals and laws into two groups, while delivering them to mankind:

First we have the Holy Quran which contains only the main topics concerning general Islamic matters, truths and laws and one cannot become a Muslim by referring to it exclusively. This means that we would be lacking practical injunctions to pray or fast, or go on the pilgrimage to Mecca and fulfill all of its required duties, or marry lawfully or take a divorce and so on...... The basis for all of these laws is in the Quran, but their detailed explanations, descriptions and commentaries have been made through the teaching of the Prophet and apostles. We do know that the series of Islams first-hand apostles begins with the Holy Prophet and ends with the twelfth Imam, Hujjat Ibn al-Hassan al-Askary. The reasons for this statement were brought to light previously and will become clearer in the future discussions. The conclusion here being that Islam is in the Quran and in the sayings of the Holy Prophet and his revered executors, in other words in these two we have the great collection of our valuable Islamic inheritance. 83

Now let us see what those who wished to alter Islam did after the Holy Prophets demise. The accurate answer to this question requires a preliminary study to remove all room for error. Thus, we refer to the era of the prophet.

The Holy Prophet said:

"May God bless he who hears my sayings; takes them to heart, understands and preserves them, then delivers them to those who have not heard them....84 (The main topic of this

statement being the propagation of the Prophets sayings) For, there may be many a people who bear knowledge and learning but do not perceive it. Whereas a person may bear knowledge and relay it to those more perceiving than themselves. Meaning that they relay this trust to someone who puts it to more use than themselves".

Elsewhere he says:

"Those who are present and hear my words must deliver them to those who are absent because there is the possibility that the listener will deliver the words to one who is more perceptible than himself".

In another tradition, the Holy Prophet (s.a.w) says:

"He through whom a narration is delivered to my nation, and in this way a tradition (Sunnah) established or heresay eradicated, will be rewarded Heaven".

And yet elsewhere he says:

"He who learns two of my narrations and benefits from them or conveys them to another who in turn benefits from them, has done better than sixty years of worship void of insight or wisdom".

Imam Ali (a.s) narrates:

"The Holy Prophet (p.b.u.h) said: My lord, keep my successors in your favour-repeating this phrase three times- Then someone asked him: O' Messenger of God, who are your Caliphs? He replied: Those who will come after me and narrate and relate my sayings and deeds".

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The Terminology Caliph

In previous discussions we observed that according to Quranic stipulation 85 the special duty of the Prophet as a Messenger of God, is delivering His message alone and of fulfilling the mission of propagating Divine law. It is in this regard that Caliph is required. His Caliph is the person who does the same as himself in other words he delivers religious laws and injunctions to the people. Of course, during his time the Prophet is the only person rightful and worthy to have leadership over the people. He in turn hands over this authority to his successor meaning that the lawful successor then becomes the only rightful and worthy leader possessing the authority invested in him. This post however, has no connection with the

Caliphate being another feature of the Prophets and his executors features. In short, government is separate from the Caliphate.

Caliphate, in the sense we have studied and understood it, is inseparable and incapable of nullification from the Prophets' executor. He must in any way possible perform the particular duties of the Caliphate and he does perform them. However, such as we have seen, in leadership (government) others are also involved. In other words, in the required duty of founding a government other Muslims are also included and all of them must strive and work together so that an Islamic society and Just government will be formed.

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In Islamic Sciences two types of terminologies exist: The first is "Estelah-e-Shar'i" or canonical terms and the other "Estelah-e-Motashr'eh" or canonized terms. Coining a term and naming mean the same thing, with the difference that a term is a word existing in a language which has been used by a person or group and given a new meaning not unrelated to its original meaning. In this manner the naming or coining of a term becomes ascribed to that person or group, such as medical terms in Medical science and mathematical terms in mathematical science. Therefore, if the naming is the Legislator, or in other words God or the Holy Prophet, it is called an Estelah-e-Shar'i. On the other hand if a terminology used by the Muslim public or Islamic scholars it will be known as Estelah-e-Motashareh. For example, the words "Salat", "Wudhu" and "Hajj" are canonical terms, and these special names come from the Legislator and are given for a series of ritual rites. On the other hand however, the terms "Ijtehad" 86 "Ghias" and "Estehsan" existing in Sunni Jurisprudence are terms which are not related by the legislator. Having been used by Muslims in their present meanings they gradually came to appear as "Shar'i" terms.

A big mistake has been made regarding the word "Caliph", which is a very well known word related to the matter of Imamate and Leadership. Everyone, even those in educated spheres, think that the word Caliph with its well-known meaning is a "Shar'i" Islamic term. In reality this is not true, since the Holy Prophet (s.a.w) did not give the term Caliph to his successor in the leadership and governing of the nation. Also, the Caliph which is mentioned in the Quran is not the Caliph of the Prophet but is Caliph of Allah, as such, Adam is a Caliph and David is a Caliph. When we read in the Quran:

Lo! I am about to place a viceroy in the Earth.

Or

O David! Lo! We have set thee as a viceroy in the earth.

It is meant here Divine Caliphate. It is quite clear that David is not the Caliph of a prophet, he

being a prophet himself, and Adam is not the Caliph of a previous prophet because there was no prophet before him.

In Islamic canonical terminology, governors are called Bearers of God's command not Caliph. Caliph in its meaning as Islamic governor is a "Motashareh" term, the people first giving it this meaning and later being used as a scholarly term by jurists and scholars.

At first the word Caliph was used as a prefix in addition to another word, for example in Khalifato Rasool Allah being coined in parallel to the original Khalifatollah in the Holy Quran, or Khalifato Abih which was being used by the common people in the society.

In all of these uses the word Caliph was used as possessing its literal meaning and was always accompanied by a noun in the genetive case. Later, because of frequent use in the Islamic community the word Caliph without the genetive case was used for the governor or ruler himself. In other words, because of frequent use the Muslims changed the three segment name for their governor, shortening it. They modified it into something else. As such, because of the frequency of use it came to be the proper noun for the leaders of the Islamic community. It was from here that confusion was created and it wasn't understood that this coining of a term was gradual, occuring after the Prophet and over a period of time.

Therefore, whenever we come across the word Caliph in the Prophet's Hadiths it possesses the literal meaning given to it in the Arabic language, and not any other meaning. Having this in mind, the Hadith that states: (Allahomma Arham Kholafaie) speaks of the Prophets successors according to the characteristic meaning of Caliphate not of the governors who rule after him. These successors and Caliphs are those who know the Hadiths and precepts of the Holy Prophet well and relay them to the people. Now that we have clarified the term Caliph used in the previous Hadith we will return to our original discussion.

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86) The term Ijtehad also exist in the school of Ahlu'al bait but does not have the meaning in practice that the caliphate school gave it: Because in the Caliphate school it contained the meanings (Exercising personal opinion) and (giving ones vote) but in the Imamate school it only means striving to understand God's law, and a Mojtahed never allows himself to exercise his own personal opinion. Of course as an explanation of this term in Fundamentalist texts of both schools one sentence is used. However in practice the Caliphate school allows the interference in Religious law, the opinions of Scholars and Prophetic companions other than the infallible. While the Imamate school only gives validity to the words of and His Messenger.

"The Written Sunnat"

The Hadiths we narrated all clarified one fact, and that being that the Holy Prophet encouraged and urged the Muslims to relay his hadiths to others and to relate and narrate his sayings for others. Leaving these hadiths behind we also come to several narrations of the Prophet which carry the command for the written recording of his hadiths. Not only was the narrating of his hadiths ordered, so was their written recording. As an example of this the Prophet once said:

"Bind knowledge and place it in chains".
It was asked: How can knowledge be bound? He replied:
"Binding knowledge through writing it down".

Abdullah ibn Umar relates

"I went to the Holy Prophet and asked him: O' Messenger of God, should I bind knowledge? The Prophet said in reply: "Yes". "I then asked him how I should go about it". He replied thus: "By writing it down".

A hadith exists in creditable Sunnite texts such as "Sahih" by Bukhari and "Sunan" by Tirmidhi which speaks of a Yemenese man name Abu Shat. This man had travelled from his homeland to see the Prophet. The Holy Prophet (s.a.w) delivered a sermon. After hearing the sermon Abu Shat said to the Prophet:

"O' Messenger of God! Write down these words for me".

The Prophet then ordered:

Write (my words) for Abu Shat".

Thus we see that the Prophet himself had given orders to have his sayings and hadiths written down. No question or doubt remains in reference to this matter, and all have narrated it. Some of you may think, Why we should be talking about this and what meaning it could possibly have? They are the hadiths narrated by the Prophet and must be written down and related. There is no room for any presumptions because this is the way to recognize and understand Islam! Of course this way of reasoning and rationale is correct. Any Muslim who thinks correctly will come to no other conclusion. Unfortunately however, we will later see how and to what extent the governors of those days prevented the writing and relating of the Prophets' hadiths. First we will prove that the Holy Prophet (s.a.w) ordered that his sayings be recorded and related to others. We may later look into the deeds of the leaders who followed him.

In another hadith whose narrator is Abdullah ibn Amr-e-As., we read:

"I asked the Holy Prophet: "O' Messenger of God, should I write down everything I hear you

say?" He replied: "Yes". I then said: "Even when you are happy or angry?" He replied: "Yes, because I speak none other than the truth whether I be happy or angry". 87

These examples which we have related to your are a few out of a large group of hadiths which we must be excused from relating because it would greatly lengthen this brief discussion. Now we will go on to another group of hadiths and study a few examples.

Sunnat Alongside The Quran

In Abu Davouds "Sahih" and Tirmidhis "Sahih" and those of Ibn Majeh and Darmy and also Ahmad ibn Hanbals "Musnad" a common hadith is related, of which the wording here is from Abu Davoud. The narrator is one of the Prophets' followers known as Meghdam Ibn Ma'adi Karb. He quotes the Prophet as saying:

"Know that God has sent His book the Quran to me and along with it many other truths similar to it." In explanation of this statement we say that: the Prophet received two types of revelations. In one type both the words and meanings were from God and that being the Holy Quran. In this sense all other Divine Scriptures are partners with the Quran, with the difference that while the Quran is miraculously possessed of great eloquence, other Divine Scriptures lack such advantage. In the second type of revelation only the meaning is from God while its words are from the Prophet himself. In this form, all of the meanings and concepts are revealed to the Holy Apostle and afterwards formed into words by the Prophet. This group of revelations are called Hadith or Narratives.

In this statement the Prophet says that God has favoured him by sending him the Quran, and also of the same amount as the Quran he has been sent non Quranic revelations. He then adds:

"Beware, there will be many a persons with full bellies who, while resting their belly-pots, out of contentment; you have the Quran, that which you find as lawful within it see as lawful and that which is unlawful therein see as unlawful".

According to Tirmidhis version he adds after this:

"That which the Prophet has made unlawful in the Quran".

In a narrative from the book "Musnad" by Ahmad Hanbal, the Holy Prophet (s.a.w) makes a strange remark when he says to his followers and companions: "The time is coming when a group of you-my supporters and companions- will refute me! When my hadith is related to them they will lean back and say: The book of God; the Quran is with us whatever is unlawful. Therein we will see as unlawful and what it commands as lawful we will see as lawful! (No, this statement is not correct) Know that whatever the Prophet has declared unlawful is the word of God".

Another narrator named Obaidullah ibn Abi Rafea relates from his father, the well-known companion of the Prophet that the Prophet had said to his companions:

"Lest there be one among you who while being recited with one of my traditions or hadiths say, ("No I don't know of this and don't accept it"), I act by the command and rule that I find in the Quran". [or according to another text]

"I don't find this in God's Scripture".

In our time there are people who speak as such just as the prophet foresaw. Doesn't the Prophets aggravation and protest pertain to them? Doesn't this create a burden on their conscience?

Arbaz Ibn Jarieh-e-Selmy relates:

"We the companions, along with the Prophet arrived at Khaybar. The fortresses had been conquered. The Jewish commander of Khaybar who was a rough, rude man came to the Prophet and with great aggravation said: "O' Mohammad! In your opinion, is it lawful that they should kill our livestock and eat the fruit of our orchards and take advantage of our wives and reputations?'." The Prophet (s.a.w) became angry and told Abdul Rahman Ibn Auf: "Mount your horse and call out "Heaven is only for the believing people. Everyone gather for prayer".

According to Islamic law communal prayer with the Prophet is only recommended. and Friday prayer is obligatory. However, when the call is given "Everyone gather for communal prayer", communal prayer also becomes obligatory and everyone should take part and perform the communal prayer along with the Prophet. Because of this, when the call was given the people gathered for prayer. The Prophet led the prayer and afterwards mounted the pulpit and delivered a sermon saying:

"Is there anyone among you who while leaning back in his place thinks that God has prohibited nothing else for you except that prohibited in the Quran? One who thinks that the unlawful is only that which is found in the Quran and other than that there exists nothing else unlawful. Know that by God I have preached to you and have thus commanded and prohibited you. Whatever I said: whether out of necessity or in respect, is the same as if it were in the Quran. God does not deem it lawful that you should enter the homes of the people of the book without permission........" 88

In the book "Musnad" by Ahmad Hanbal there is another tradition where the Prophet says:

"Don't let me hear that when they relate one of my hadiths for one of you, he will then say:

Read the Quran for me, find it for me in the Quran!"

These Hadiths along with all of the prophecies of the Holy Prophet which contained in them, came to pass in reality. From the last moments of the Prophets life until the era of the Ummayads they acted upon this political plan:

"Don't relate Hadiths, don't read narrations and don't write them down. The Quran is enough for us".

THE WHOLE OF ISLAM

A summary of what we said so far would be that the Holy Prophet (s.a.w) in one of Hadiths stressed the point that his hadiths should be narrated and recorded. In another group he said:

"Don't let it be that someone out of annoyance or aggravation should say "Show it to me in the Quran, when one of my Hadiths is narrated for him. No, this statement is incorrect. You must not say that I speak not except on the basis of revelation, I say nothing except the truth".

Remembering these introductory facts we may now go on to a study of the alterations they made after the prophets death. From that moment on, his supporters (who were the subjects of his speeches address) turned to oppose him, thus becoming the vast source of the alteration of Islamic truths.

In the following discussions we will prove that the Prophet (s.a.w) dictated the collection of religious commandments to Imam Ali (a.s), and the Imam also recorded them in a book called [Al-Jame'ah]. If you had heard the terms, [Jafr] and [Jame'ah] mentioned in the Shi'ite Hadiths, [Jame'ah] is this very book. After Imam Ali Ibn Abi Talib (a.s) this valuable collection was passed onto each of the Holy Imams (a.s). And occasionally they would show it to other certain persons and they used to extract Hadiths form it. According to existing reliable sources, this collection was made of leather and was seventy [Dhera] long. As such the Holy Prophet dictated his Hadith or that which was revealed to him and which mankind needed until Resurrection Day, all of it, to Imam Ali and he, in turn, wrote it down and left it for the Holy Imams.

The Holy Prophet (s.a.w) communicated to his supporters and companions those of the Islamic religious laws which were needed by the Muslims of his time. This means those laws that concerned events which occured at that time and the Muslims questioned him about, or points that was necessary to notify them of. There was a series of matters however, whose time of enactment had not yet arrived. These, he left as a trust with his executor Imam Ali (a.s) so that in their time he or his descendants would relate them to the people. The Holy Prophet proclaimed the command or ruling of that which was needed during his own lifetime

and then commanded that his sayings be related to others and for them to be written down for safekeeping as a legacy for future generations. Islam at that time was comprised of the Holy Quran and these types of the Prophets saying and or the relating of his religious actions, together making up the Prophets "Sunnat", which is in turn comprised of two parts, "Hadith" and "Sireh".

NEXT

BACK

TO RELATE THE PROPHET'S NARRATION BECOMES PRHIBITED

What happened after the Prophets death? Dhahaby one of the great Sunni scholars, relates that after Abu Bakr took over the leadership of the government he gathered the Muslims and the companions of the Prophet (s.a.w) saying:

"You relate the Prophets Hadith and certainly you disagree on certain points with one another, and in the future you will find more of these points of disagreement. It is for certain that after you the general public will have even more differences of opinion. As such, you should relate nothing from the Prophet. Tell anyone who asks you that there is the Quran among us, and to see its allowances as lawful and its prohibitions as unlawful". 89

(We see what a strange excuse he found and how he disguised wrong as right and we also see to what extent and precision the Holy Prophets' (s.a.w) prediction came to pass).

Qarzat Ibn Ka'ab one of the Prophets companions relates another event:

"When Umar was sending us to take over the governing of Iraq he accompanied us to Sarar on foot and then said: "Do you know why I escorted you and saw you off? We replied: "You saw us off to show your respect for us and to honour us!" He said: "Other than that I had something else in mind. You are going to a city where the resonance of the sound of its people reciting the Quran reaches the ears as the resonance of the sound of honey bees in their hives. Be careful lest you keep them from this by relating the Hadith of the Prophet of God (s. a.w). Do not narrate Hadith for them. I am your partner in (the spiritual reward of) this deed.

Qarzat added that: "After these words by the caliph, I narrated not so much as one more Hadith of the prophet".

The inhabitants of Iraq having just become Muslims had never seen the Prophet of Islam (s.a. w). These new Muslims who have not seen their Prophet are avid and thirsty to obtain facts concerning him, and to hear his words and Hadith, and to become familiar with his actions and way of life. Because of this it is very probable that they would have said to Qarzat:

"Relate some Hadiths for us"
and Qarzat replied:

"Umar has prohibited us, we cannot relate Hadith". 90

There is another narrative on this matter which is very strange and in which the precise meaning of concealment is seen. If in the past the leaders themselves concealed divine truths, here they used strict prohibition so that others would conceal Hadiths and refrain from the relating of narratives.

Historians say that a short while before Umars death he sent persons to various parts of the Islamic world to summon a few of the Prophets companions to Medina. People such as Abu Dharr, Abdullah ibn Massoud, Abu Darda, Abdullah ibn Hudhaifeh and others. After he gathered them he said:

"What are these Hadiths which you have spread throughout the world!?"

Those present said:

"Do you prohibit our narration of Hadiths?"

He replied:

"No, I don't prohibit you but you will stay right here with me in Medina and by God while I am alive you will not leave my sight or this city. We are more intelligent and better know which of the Hadiths you relate should be accepted and which ones rejected. They however, the rest of the people, don't know what to accept and what to reject".

This group of the Prophets companions remained in the city of Medina and in the vicinity of the caliph until his death, and were in reality under observation. What, type of Hadiths are those which only their administration recognizes, and may separate the acceptable from the unacceptable among them while the rest of the Muslims don't know of and cannot separate? Pay close attention that the Caliph does not accuse this group of lying. Among them there happened to be Abu Dharr "upon whose truthfulness the sun had never cast a shadow". 91

We have no choice here but to interpret that the unacceptable Hadiths were those which were not agreeable with the governments policies at that time because of this the narrators and relators of such Hadiths were kept under observation so they couldn't further circulate them.

Some historians have said: "Umar imprisoned three of the Prophets companions; Ibn Massoud, Abu Darda, and Abu Massoud Ansary in Medina and proclaimed that their crime was narrating the Prophets Hadith too frequently. He said to them: You have excessively related the hadiths of the Holy prophet. 92

These were examples from a series of existing records related to the prevention of the promulgation of hadith. This matter does not stop here but goes onward. During the second

caliphs rule the people possessed writings, in them having collected Hadiths for themselves. For example, one companion remembered fifty of the Prophets Hadith and having written them down on small pieces of leather or bone had created a small book of Hadith. Another had gathered thirty and still another had collected some more and so on..... In this way the people possess numerous writings of the Prophets hadith.

One day while in the pulpit the Caliph made the people swear to hand him their writings. The Caliph is very powerful and no-one has the strength to resist him, since he commanded them they had no choice but to bring them to him. After everyone had brought their writings he ordered their burning.

This was the fate of Hadith and the form of their narration during the time of Umar, of course to the extent that these records aided us. During Uthmans era this situation did not change. During his rule, Uthman declared from the pulpit: "The Hadiths which ere not narrated during Abu Bakr and Umars rule must not be related". We also know that Umar had said: "Do not narrate Hadiths with the exception of those related to precepts or matters or worship".

As such, the prohibition of the narration and relating of the Prophets Hadith was in effect during Uthmans lengthy Caliphate and the Caliphates administration controlled this with all of their might.

During Muaviehs' rule the situation continued in the same manner and even worse. He had said from the pulpit: "O' People! Refrain from narrating the Prophets' Hadith except for those which were related during Umars' time".

Of course this matter did not have only this one aspect and it is not true that there was no contention with relation to this immense movement to halt the promulgation of Hadith. There was a group, who with regard to the enormity of this destruction began an unending struggle against it. We will content ourselves with only two or three historical events in this regard.

ON THE FRONT OF RIGHT AND TRUTH

During the time of Hajj, Abu Dhar is sitting in the center Jamareh, the place where the pilgrims stone the statue representing Satan. The people recognize and respect him. A group of them gather around him and pose questions. Of course they are asking about religious matters. Abu Dharr does not answer them of his own but with reliance on the sayings of the Holy Prophet (s.a.w). While he is speaking a man comes and stands over him saying: "Haven't they prohibited you from giving your opinions on religious matters?" Abu Dharr looked up at the man and answered:

"Are you my authority? If you were to place your sword here (he points to the back of his neck) and wish to cut off my head and I know that your doing so because I relate Hadith, and

if in the time it takes your sword to reach my neck I have the time to repeat one more of the Prophets (s.a.w) words, I will do so".

This Hadith was narrated by Darmy in his book "Sunan" and by Ibn Sa'd in "Tabaqat al-Kobra". Bukhari has also narrated this Hadith but according to his method he has in a way left out the sensitive points so that no harm would be done to anyones dignity (among the caliphs and governors).

The governors and Caliphs administrations in those days could not silence and estrain Abu Dharr and they therefore, sent him into exile. They deported Abu Dharr from Medina, the city which possessed the body of his beloved Prophet, to Syria.

During his stay in Syria he also continued to repeat Hadiths, encouraging the people to do only what was lawful and keeping them from doing the unlawful. He narrated the Prophets Hadith with regard to the suspended religious commands at that time.

"Ahnaf ibn Ghais Tamimy" the leader of Bani Tamim said that he had gone to the Friday prayer in Sham (Syria): "After the prayer I saw a man from whom the people fled wherever he went in the mosque. He prayed, but quickly. I went to him and sat down. (Ahnaf had witnessed a strange event; what could be wrong with this old and that when every corner he goes to, everyone runs from him.) I asked him: "O' servant of God, who are you? The man replied: "Who are you? I answered: "I am Ahnaf Ibn Ghais!" The man said: "Get up quickly and leave my side so that my illness will not affect you". I said: "How can your ill affect me? (do you have a contagious disease that your illness will affect me?) He replied: "The man Muavieh - has ordered that no-one may sit with me". 93

Now that the governors administrations commands have no affect on Abu Dharr and exile or threats are not effective on him, he refusing to give up his duty of narrating the Prophet of Islams' forgotten words; the man is sure that no-one may sit with Abu Dharr and hear Gods' words and the Prophets' Hadith.

Is it possible to, better than this, conceal the truths of Islam? Even in Sum, Abu Dharr paid no attention to the orders given by the government. In opposition to it he narrated the Prophets Hadith and said things that were against the interests of the government of that time and the policies of Muavieh and Uthman. 94

Muavieh tried every way with him but this brave, God-fearing old man was not to be overawed. Muavieh was thus paralyzed. One night one-hundred dinars were brought to Abu Dharr, sent by Muavieh. That very night Abu Dharr distributed it among the poor and needy. The next morning Muaviehs' messenger arrived at his door saying: "I brought that money to you by mistake. Help me and save my life, give back the money."' Abu Dharr said: "Wait, I distributed it among the poor and the needy, I'll go and collect it". 95

Neither gold nor force, threats nor tempting had any effect on Abu Dharr, because of this Muavieh wrote to Uthman saying: "If you have any need for Sham, summon Abu Dharr". The Caliph ordered that Abu Dharr be sent to Medina. The entire journey was made in misery. The world long route from Sham to Medina was made under the pressure of Muaviehs' officers on bare-backed camels, without dismounting and at a gallop through scorching deserts. The old mans thighs were chaffed and. worn away from the pressures and suffering he had born on the road. 96 In this very afflicted state and with a battered body he entered Uthmans governmental palace. Abdul Rahman Ibn Auf, an old supporter of the Caliph, had died and a great amount of his gold had been brought to Uthman so he could distribute it among his heirs. They poured the gold on the floor in front of Uthman. It was so much that a person who was standing on the other side of the gathering couldn't be seen. The Caliph wished to distribute the gold among the heirs. He says: "I wish peace of soul for Abdul Rahman. He gave alms, was a frequent host and has left behind what you see here". Ka'ab al-Ahbar answered: "What you say is true O' Amir al-Mu'meneen!".

Abu Dharr in that very tired and depressed state raised his cane bringing it down on Kaab al-Ahbars' head saying: "you son of a Jew! You wish to teach us our own religion!" Then he recited this Quranic verse:

"As for those who accumulate gold and silver making of it a treasure, and don't spend it in the way of God, give them tidings of a painful punishment". 97 Of course the accumulating of gold and silver as a treasure is different from owning property. Owning gardens, businesses and capital, etc. is not prohibited or unlawful. According to Islamic law, if money is used, brought to the market or put to some use, there is no objection regardless of the amount, and is not unlawful. On the other hand however, the stockpiling of money is despised by God. The debate regarding treasure is a special topic of study in Islam about which this brief study is incapable of going into in depth. 98

Some historians have described the gathering of Uthman and Ka'ab al-Ahbar, and Abu Dharrs' argument with them in a different way. To complete this discussion we will now mention this narration. Uthman-"If someone pays the zakat (Islamic poor tax) on his wealth and property, has he any other moral obligation with regard to it?" Ka'ab al Ahbar- "Not at all Amir al-Mu'meneen".

Abu Dharr placed his hand on Ka'abs' chest and pushed him away saying: "You lied O' son of a Jew". Then he recited this Quranic verse:

"Goodness is not that you turn your face to the East or West but it is that which......, and spends his money out of love for God....." 99

Uthman asked: "Is it wrong for us to borrow money from the Islamic Public Treasury and use it in our own affairs, afterwards returning it?" Ka'abal Ahbar- "No, its alright".

Abu Dharr placed his cane on Kaabs' chest and pushed him back saying: "How carelessly you express your own viewpoint with regard to our religion". 100

Uthman couldn't tolerate these strong outbursts by Abu Dharr in his own presence with his court scholar. This was especially because these statements were backed by various sayings of the Prophet. As a result they threw Abu Dharr out of the home he migrated to, returning him to his original home "Rabadheh" in the bare desert where there was no-one to hear his words, and so he could not relate the Hadith of his friend, the Prophet, and explain the laws of Islam May God rest his soul in Peace and be satisfied with him.

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The martyrdom and death of Meysam Tammar and Rashid Hejry were also for this very reason. Meysam Tammar is the distinguished student of Amir al-Mo'meneen Ali Ibn Abi Talib (a.s). He narrates Hadith from him, and became aquainted with Islam at his side. In the last year of his life either 58 or 60 A.H., Meysam went on the pilgrimage to God's house and from there went on to Medina. In Medina he went to the home of Umm-e-Salamah. Out of respect for him Umm-e-Salamah gave him a special perfume called "Ghalieh". Meysam said: If at this moment my beard is tinged by this perfume it wont be long before it will be tinged with blood out of my love for the family of Prophet.

Umme-Salamah said: How often I heard the Prophet mention you and recommend you to Ali.

Meysam was a freed slave and of Persian origin and not an Arab. He had been taught by Amir al-Mo'meneen Ali (a.s) and had learned the interpretation and allegorical explanation for the Quran from him. After leaving the home of Umm-e-salameh, he ran into Ibn Abbas Habr Alameh saying to him (whom was at that time a first class scholar); "Ibn Abbas bring paper and a pen and sit here so that I may recite Quranic interpretations for you, as I learned from Amir al-Mo'meneen Ali (a.s) and relates the interpretations of these two greatest teachers.

In the midst of this Meysam fortells his future. He says to Ibn Abbas: "How would you feel if your were to see me on a gallow, the ninth of nine persons to be hung, my gallow being shorter than the others and closer to the ground?"

This type of statement greatly surprised Ibn Abbas.

He said:

"Have you become a fortune-teller? Do you tell fortunes and give warnings of the unseen?"

Ibn Abbas said this and moved to tear up the writings he had made of Meysams' Quranic

interpretations.

Meysam said:

"Stop! If what I told you occurs as I described and it be proven that I spoke the truth, use these writings and if my words prove false tear them up".

Meysam returned to Kufeh. This was during the rule of Ibn Ziad with all of his oppression, injustice and cruelty. Two days after his return he was arrested by Ibn Ziads officers and taken before the governor.

Ibn Ziad: You are Meysam?

Meysam: Yes I am.

Ibn Ziad: Keep away from Abu Torab.

Meysam: I don't know Abu Torab.

Ibn Ziad: Stay away from Ali Ibn Abi Talib.

Meysam: What will happen if I don't?

Ibn Ziad: I will have you killed.

Meysam: Imam Amiral-Mu'meneen Ali(a.s) had told me that before long, you would hang me, kill me, and that you would also cut out my tongue.

Ibn Ziad: I will make Ali's prediction a lie. I will cut off you hands and feet and then hang you but I will not cut out your tongue. He then ordered his officers to amputate Meysams hands and feet and hang him on a cross.

At that time the gallows or cross was a wooden pole with its two farthest ends fixed on two supports. They would tie the convicts hands to it and leave him to die on his own, In this state Meysam began calling from the gallows: "O' People, anyone who wishes to learn of the unrelated Hadiths of Ali Ibn Abi Talib, come and hear!".

The people gathered and from the gallows he related amazing Hadiths for them. Hadiths which had remained imprisoned in hearts and not even a few of their most intelligent had the nerve to relate, the strict censorship existing in that environment not having permitted their circulation. They were now being heard from the tongue of Meysam, the self sacrificing

friend of Imam Amir al-Mu'meneen, from the gallows. Ibn Ziad was informed that if he didn't cut out this man's tongue they were afraid he would cause the people of Kufeh to rise up against him. Thus, Ibn Ziad comanded one of his officers to go and cut out Meysams tongue. The officer went to Meysam's cross and ordered him to stick out his tongue. Saying: "O' Meysam stick out your tongue, Amir has ordered that it be cut out".

Meysam replied: "That son of a whore wished to make myself and my Master-Ali, out as liers. Here, this is my tongue".

The officer cut out his tongue and after struggling an hour or so on the gallow, he died. 101

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The end of Rashid Hejry's life was also the same, He also had his tongue cut out and was killed because he narrated Hadith. When he was taken before Ibn Ziad, he said to him: "Tell us some of your Master's lie!"

Rashid replied: "I swear to God that neither he nor I are liers and that he truthfully informed me that you will cut off my hands, feet and tongue".

Ibn Ziad said: "Now is that so. I will prove his statement false. Cut off his hands and feet and throw him out!"

When they took him home in that pitiful condition his daughter asked him: "Does it hurt?"

He answered: "By God no my little girl, except for the discomfort one feels when he is trapped in a crowd, and the crowd presses against him".

After that his neighbors and friends came to his house. On seeing Rashid in that condition they began to cry. Rashid said:

"Don't cry, instead bring paper and pen so that I may narrate for you what my Master Amir al-Mu'meneen Ali (a.s) has taught me".

He then began to speak and told the people of Amir al-Mu'meneens' Hadiths. News of this reached Ibn Ziad and the officer who performed the amputations was sent to cut out his tongue. That night, Rashid the brave said farewell to the transient world. 102

If Meysam, Abu Dharr and Rashid sacrificed their tongues and occasionally their lives in order to promulgate Hadiths it was because they knew that this was where the main battleground was. They knew that this was the point where wrong doers would plunder Islam and cause the way of humanity to be lost. These men with their deep, accurate understanding

of Islam, knew that one of the most fundamental dangers to Islam and one of the strongest means for the destruction of Islams central core was the concealment of the Prophets Hadith. Therefore, they invited death to safeguard this cause, life being worth little in relation to it.

This group with their promulgation of Hadith on the battleground of right, are the keepers of Islamic truths. The opposing side also knows that in order to alter them they must be first of all, taken from circulation. In order to do this they ordered that no-one was allowed to relate Hadith or even to write them. This command for the prohibition of relating Hadith then came to be granted certain limitations. This was because in principle it was impossible to prevent absolutely, the relating of Hadiths. However, with regard to the writing and recording of Hadith the prohibition remained in effect until 100 A.H. It was in this year that the Caliph gave permission for the recording of Hadith. In all of these the Hadiths had not been officially written and recorded in any form and a compiled collection or book had not come to be. The order given allowing the writing of Hadith is one of a series of admirable deeds performed by Umar Ibn Abdul Aziz (60-101 A.H). He not only returned Fadak to the Prophets' family and prohibited the cursing of Amir al-Mu'meneen (a.s), but also during his Caliphate he wrote letter of command to the people of Medina telling those who knew Hadith to write them down because he feared that if not, knowledge and learning would be lost. With this letter, that which had previously there had been no choice, the order was the Caliphs'.

From this time on many Hadiths were related and written. Huge collections of Hadiths were compiled. Classes to teach Hadiths with numerous students were created. We don't know what happened to the Hadiths they had forged which related the Prophet saying not to narrate my Hadiths. These Hadiths disappeared as if they never existed. Yes, the unlawful became lawful because the caliph commanded so. This prohibition became allowable because the Caliph wanted it so. Isn't it true that the Caliph is Ulul Amr i.e. the highest authority. God said:

"Obey Allah and obey the Apostle and those in authority from among you......."

One Caliph ordered: "don't write Hadith" and they didn't write, and another Caliph ordered: "write Hadith", and they wrote. As a result, for ninety years, except for Ali (a.s), Imam Hassan, Imam Hossein, Abu Dharr, Salman, Obaid Allah ibn Abi Rafae, Meysam, Rashid and others like them, no-one wrote Hadith, and the narration of Hadith was limited only to the best interests of the Caliphs and strongmen of that time.

The prohibition of the promulgation of Hadith was the foundation for alteration. The Caliphate wants a type of Islam to be promulgated which will for example not have persons saying, that according to the Prophets' words the palace built by Muavieh in Sham is unlawful. Or, if Yazid became caliph and was a liquor drinker and a fornicator, no one would say that the Prophets actions and behavior was different and doesn't collate with that of this caliph.

Accordingly, until the Prophets Hadith, the records of his deeds and the true history of his life exist, the Muslims can not be silenced, and at every time it is possible that a God-fearing Muslim will cry out and disgrace the transgressors. It is for this reason that the Prophets Hadith must not be related or appear in writing, must not be repeated or circulated. As for the results they achieved from this primary foundation, and the ways they altered the facts, that will-God willing-be seen in future chapters.

Peace and Blessings be upon Mohammad and his progeny.

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We were saying that according to traditions narrated successive witnesses in Shiite and Sunni texts, the Holy Prophet (s.a.w) foretold that everything that occured in past nations would also occur in this nation. Then we saw the alterations, changes concealments of past nations. The result of which being that all of these sorts of tragic events must also materialize in this nation. In short, we said that in this nation various forms of change, modification and concealment of the facts also existed, and by these means, Islam in all of its aspects became the victim of alteration. However, at the time when Islam came to resemble a reversed cloak or an overturned bowl, God out of His grace and with the efforts of the Holy Imams of Ahlu'l bait (a.s) once again revived it and returned it to the society.

That was the basis of our discussion. Now we will go on to a study of the means by which these evil oppressor of the nation were able to alter Islam. Such as we proved earlier, the first means was concealment, just like in previous nations:

"Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those, who curse shall curse them (too)".
Baqarah 154.

Concealment also existed in this nation and it became the foundation for the modification and alteration of Islam. Now let us to see what do they conceal? In the previous discussion of this thesis we looked at the traditions and words of the Holy Prophet (s.a.w) or in other words the second pillar of Islam. We saw that they not only concealed them but they also silenced the companions and supporters of the Prophet so that they couldn't narrate Hadith from him. This even occured to the point that they didn't even allow the Prophet to write his will from his death bed.

At this point the listeners brought up a problem, according to which it was said that the Prophet shouldn't have made a will. The answer to this question and problem interrupted our discussion and took it to the matter of the Mastership, one of its strongest documentations

being the repeated, decisive bequests of the Prophet.

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My debates have always been from a group that were propounded during the time of the Holy Imams and continued until the major occultation, only later to be entrusted to oblivion, and in the next thousand years acquiring the least attention. The debates which were always under consideration from that time to the present, Shi'ite scholars having thoroughly researched and performing the necessary steps accordingly, had no room for repetition in order for me to try my hand at them. The Mastership is one of those topics into which research has never ended. Because of this I didn't think that there was still any need for it to be discussed and therefore didn't mention it in my lectures or writings, thus passing it by. However, questions that arose from the subject matter in the previous lesson have forced me to proceed briefly on this matter, and go into the arguments regarding it as much as a short skirting will allow.

BACK

"The Basis for The Two Schools' Ways of Thinking"

From the time of the Prophets' (s.a.w) death until the present day, two schools have existed in the Islamic world. The Imamate school and the Caliphate School. What do these two schools say with regard to the matter of the governor and leader after the Prophet?

The Caliphate school say: The Leader and governor is elective.
The Imamate school says: The leader and governor is appointed (selective).

The group which says that the appointment of the leader is based on election also believe that the electing is done by the people, and after the Prophet it is they who pick the governor.

On the other hand, the Imamate school says that the designation of the leader is by appointment, this appointment being made by God and not the Prophet (s.a.w). God the highest appoints, and the Prophet (s.a.w) informs the people of this divine appointment and selection.

This was a summary of the belief of the two schools. Now we must go into a more detailed study of these two schools principals. First of all we will evaluate the Caliphate schools opinions.

The scholars of the Caliphate school possess books in which they have described such things as law and the says and means for forming a government and also the necessities for this, the governors duties, the rights of the Islamic government with regard to the people and the peoples rights with regard to the government, how ministers should be chosen, how the Friday Imam and the judges are appointed, how taxes should be collected, the amounts of "Zakat", "Kharaj" and "Jezieh" 103 who should receive it and how, and so on. These books are the official writings of the Caliphate schools famous, authoritative and trustworthy scholars.

We have taken our information on this schools beliefs with regard to the appointment of the Muslims leader from these books and thus proceed to evaluate them. We saw previously that in the Caliphate school they named the leader "Caliph". The person who was elected by the people was called (Khalifato Rosool) or "Caliph of the Prophet" which for brevity was later changed to "Caliph". We also learned that in Islam there are some terms which occured during the Prophets' lifetime, either these terms or names being chosen by the Prophet

himself, or chosen by God and narrated by the Prophet. This type of terming or naming being called "Islamic terms" and "Shar'i terms" meaning terms or names that were chosen legally or by the legislator. There is also another group of words called "Motashareh terms" which were chosen by the Muslims themselves or by Islamic scholars. We said that the word Caliph with its present meaning (religious leader and leader of the Muslim world) is not a Shar'i or canonical term. This means that during the Prophets' lifetime this word did not possess this meaning, the Muslims themselves or the followers of the Caliphate school have given it this meaning.

According to this, whenever we see the word caliph in the Quran or Tradition it has its literal meaning, the very meaning the Arabs understood it to have, its completely literal meaning. If a scholar were to appoint someone to take his place, and leave all of his duties for him to perform, such a person would become "Khalifatul'alim" or "Caliph of the scholar". Or if a merchant were to appoint someone to take his place in his business making him his successor, he thus becomes "Khalifato-at-tajir" or "Caliph of the Merchant".

Because it is used in conjunction with God in the Quran it means "Khalifaullah" or "Caliph of Allah". He is the man who has obtained the power of authority to do Gods work in the world. In the Prophets tradition, caliph means that person who performs the special duty of the Prophet, or first hand propagation, and who in reality was charged with the continuation of the Prophet's work. Since the never ending duty of the Prophet is the propagation of Islamic religious law, his caliph is also the propagator of religious law. As such, neither in the Quran, nor in Tradition does the word Caliph carry the meaning of Islamic leader or governor. On the contrary, in the tradition of the Prophet, whenever we see this word, for example where it is said "Khalifati feekom" with regard to Ali (a.s), it does not mean governor or leader but means that; after me the propagation of Islam is his responsibility. The explanation and interpretation of the Quran is his responsibility. 104 After clarifying this matter we will begin a study of the reasoning of these two schools. The description and reason behind the Caliphate schools opinions will be extracted from the books we mentioned earlier, named "Al-Ahkamu's-sultaniyyah" by Qazi Mawardi (born in the year 450 A.H.) and Qazi Abu Ya'la (born in the year 458 A.H) both high ranking judges during their time. They describe this matter in the following manner in their books which both have the same name. In The Caliphat School

The Imamate, which is the Caliphate after the Apostle may come to be held in three ways:

1) A Caliph appoints his successor, or the next Caliph.

This means that if Haroun al-Rashid said: Amin and Mamoun are the next caliphs after me, the Muslims are obliged to accept, this caliph being the legal Islamic one and according to the religion acceptance of him being required. These two scholars say: There is no room for dispute in this matter and the acceptance of the Caliph in this manner was by a concensus of

opinions. Their reasoning with regard to this kind of appointment, and its genuiness and correctness is because when Abu Bakr appointed Umar as his successor the people did not oppose his choice; the acceptance of the entire Muslim community showed that they saw this method as being correct. As such, because of Abu Bakr's action and the peoples lack of protest, this method of appointment of one Caliph with regard to the next was deemed correct. In the Caliphate school the authenticity and accuracy of this method has no room for dispute. 105

2) The Caliph is appointed by the people: In this manner of the Caliphs appointment the experts in the Caliphate school differ in opinion. Mowardi says: The majority of scholars believe that the Caliph is chosen by five of the wise men or elders of the nations, or one of them chooses and the other four agree. 106 The reason he gives for this opinion is that with regard to Abu Bakrs caliphate five persons swore an oath of allegiance to him and this oath gained recognition and was accepted. The five persons mentioned above were Umar Ibn Khattab, Abu Ubaidah-e-Jarrah, Salem (Abu Hudhaifas' freed slave), No'man ibn Bashir, and Aseed ibn Hadir. This was how the oath was given at Saghifeh and Abu Bakr achieved the post of Caliph. When the Caliph, chosen at Saghifeh was proposed to the people, they also willy-nilly accepted him. 107 So for this reason - the deed of these five persons - the appointment of the Caliph is made by the oath and consent of five of the elders and is thus carried out. Another reason for this way of thought is the statement of Umar ibn Khattab in the commission for the appointment of his successor. He stated at that time, that if five of the six members agreed on one person, that person will become caliph. Most of the Caliphate schools scholars agree on this idea.

Another group of caliphate scholars say that the Caliphate resembles a marriage contract. Just as a marriage requires a notary and two witnesses, the appointment of a Caliph requires one person to swear the oath of allegiance and two persons to express their agreement. Accordingly, three elders are sufficient for the appointment of a caliph and governor.

A third group believes that it is sufficient for only one person to swear allegiance to a Caliph. The appointment by one person and oath by the same elects the Caliph of the great Islamic nation. Their reason for this belief is that Abbas Ibn Abdul Mutalib told Ali:

"Give me your hand so that I may swear my allegiance to you. The people will say that the Prophets uncle gave his allegiance to his paternal cousin, and therefore no one will disagree on this matter". 108

Their second reason for this belief is because the oath of allegiance is like the ruling or directive of a judge since both are valid and binding and opposition to it is not permissible. According to the two reasons, even if only one person swears allegiance to someone with regard to the Caliphate, his Caliphate is thus established becoming legal and official. 109

3) A Caliph obtains the caliphate by military victory and force. According to this opinion if the leadership of the Muslims comes to be as a result of military strength and superiority, that victor is the rightful caliph and his Caliphate is official in Islamic law; and according to Judge Ya'las' words:

"With regard to the person who gains rule over the Islamic nation by sword and force, thus being called Amir al-Mu'meneen (Commander of the faithful) and Caliph; it becomes unlawful and prohibited for those who believe in God and resurrection day to spend even one night not accepting him as Imam, regardless of whether this person (Caliph) is an infallible person or whether is fallible". 110

Fazlollah Ibn Ruzbahaan the authoritative scholar of the Caliphate school in the book of Suluk al-Molk, writes with regard to this manner of establishing the Caliphate:

The fourth means for obtaining the sultanate or Imamate is ascendancy or power; scholars have said that if an Imam dies and afterwards someone takes charge of the Imamate without receiving the allegiance oath, and without being appointed Caliph by someone, forcing the people to accept him with force and military division, his Imamate is lawful without allegiance whether he be of Quraish or not, Arab or other than Arab, whether he possesses the pre-requisits or whether he is ignorant and lewd .... He may be known as Imam and Caliph". 111

The Caliph and The Muslims

If someone attains the caliphate by one of the previous means; force, the allegiance of one person, or three or five persons, or by the appointment of the previous Caliph, it becomes obligatory for the Muslims to recognize him in this name and position just as it is for them to recognize God and His Prophet. This is but one opinion. The majority believe that if the people know only who is Caliph, that is sufficient, a detailed recognition of him being unnecessary and a general recognition sufficing. 112 They upon narrating a series of narrations found in their most creditable books written by their most famous narrators, say that according to them it doesn't matter what the Caliph does; whatever oppression and tyranny, extortion and debauchery, its not lawful to draw swords upon him and or oppose him or leave him.

Hudhaifeh narrates from the Holy Prophet (s.a.w)

"After me there will be leaders who will not follow in my footsteps, and won't act according to my method. Some of them will possess hearts like those of devils while appearing to be human beings! 112

Hudhaifeh said:

I said: O' Apostle of God, if I should become a witness of such a time what must I do in response?" He said: "You must listen to him thoroughly and obey him absolutely. Even if he strikes you on the back and seizes your property, you must obey him and listen to his commands!"

Ibn Abbas relates from the Holy Prophet (s.a.w)

"If someone should witness in his leader or governor some unpleasantness, he must be forbearing; because if someone strays so much as an inch from the Caliphates rule and those Muslims who support it, when he dies he will be as those who died in the age of ignorance". 113

In another of Ibn Abbas's narratives the Prophet is quoted as saying:

"No one must choose to stray from a government, even so much as an inch; because if he dies in this condition he will have left the world as those who died in the age of ignorance idolatry". 114

As a footnote to these traditions, one of the renowned scholars of the Caliphate school says in a section called "Lozoom-e-Ta'atul Amr" or "The neccessity of obeying the rulers".

"The majority in the Sunnite sect, in other words the scholars, relators of Tradition and narrators say that a Hakem who is debaucherous and oppressive and who tramples the people's rights may not be deposed or removed from his position. According to law it is also prohibited and unlawful to revolt against him, but it is obligatory to council and advice him, making him fear God and the resurrection day; This is because we have Tradition from the Prophet which prevent us from rebelling against the Caliph. The word in short is that revolt against the leaders and governors of the Muslim majority is unlawful, even if he is a tyrant or a debaucherous person".

* * * * *

According to this belief, insurrection with regard to Yazid ibn Muavieh, the drunken, dog-loving murderer, and with regard to Abdul Malik whose soldiers destroyed the Ka'ba with Catapults, and war against Valid who made the Quran the target of arrows, is not permitted and is unlawful.

'Nouve' the scholar and commentator on Muslims "Sahih" says in addition to the above:

"Many consecutive Hadiths were given and they prove the above statement and in addition the Sunnite sect has by consensus agreed that the leader may not be deposed from the

Imamate because of debauchery". 115 This scholar then claims proof with this Quranic verse:

"Obey Allah and obey the apostle and those in authority from among you". 116

Then he added that since the ruler were the authorities in all matters they must be obeyed. This was a summary of the remarks found .in the authoritative books on religious science, Hadith, and their commentaries in the Caliphate school.

In The Imamate School

On the other hand this matter has another form, in the Imamate school, just as we have seen, the Imamate is established by Divine appointment. The leaders and scholars of this support their belief with this Quranic verse:

"And when his Lord tried Abraham with certain words, he fulfilled them. He said: Surely I will make you an Imam of men". 117

What background did the words that God used to test Abraham (a.s) have? Did they contain orders for the sacrifice of his son Ismael? Was it a command to battle with the great evil man of that time Namrood, or was it an order to enter the fire and willingly burn? Could this verse mean all of these things together? It's really unclear. 118 Whatever it is, it must have been tremendous to contend as a test for Abraham. As such, when this great Prophet passed all of the sensitive points successfully, and as always proved his life to be of pure service and devotion to his lord, he attained the exalted rank of Imamate. What can the rank of Imamate be when is attained after prophethood and God's friendship and it brings Abraham the great such joy that he requests it for his son? Apart from all this we have seen that the Imamate is based on Divine division and covenant, and that alone.

Upon hearing this Divine message and attaining exalted position, because of the circumstances of his human nature; Abraham requests of his God that this rank be retained for his sons as well. Because of his human nature he loves his children and wishes them to obtain this heart-felt honour as well:

He asked God:

"And of my offspring?

And God replied:

"My Covenant does not include the unjust". 119

Who is the unjust? In Quranic use, sometimes a person who does injustice to himself. For example someone who worships idols, drinks liquor or commits suicide has done himself Injustice. Unjust is also used with regard to those who do injustice to others and infringe upon their rights. For example, someone who seizes the peoples property, gains unlawful profit from them, or violates their chastity, and also anyone who in anyway opposes Gods command will be known as unjust according to Islamic insight. 120 A person who for even just a moment existed in self injustice or injustice to other is called unjust; and according to the precise equilibrium of God's order is unfit to obtain His covenant meaning the Imamate. Just as we have seen and according to clear Quranic reasoning, the Imam must be "Masum" or infallible.

Other then this noble verse, in other Quranic verse the Imamate has been mentioned and has presented it as being based on Divine division covenant:

"And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve". 121

"And We made them Imams to guide by Our command when they were patient, and they were certain of Our communications". 122

According to the school of Ahlu'l bait and based on the Holy Quran the Imamate is established solely by divine appointment, fabrication and covenant, with no exceptions.

The second matter with regard to the Imamate is that of the Imams infallibility (Ismah) which was stipulated in verse 124 of the Surah Baqarah previously mentioned with regard to Abrahams Imamate. Now, if we refer once again to the Quran we will see in this noble verse:

"Allah only desires to keep away the uncleanness from you, O' people of the house! and to purify you a (thorough) purifying". 123

The term "Ahlul bait" 124 used in this verse is a Shar'i or legal term coined by the Quran. With absolute resolution the Holy Prophet (s.a.w) revealed the group as being those who were present during his lifetime. He gathered Ali, Fatemah, Hassan Hussain under his cloak 125 announcing this verse which had then been revealed to him when been revealed him; and in this way explicitly specified that his wives were not members of this group. In this way "Ahlul-bait" became the name of this group and whenever we hear it spoken of in Islam it means them, and they are "Masum" or infallible (pure).

Further Investigation Into The First Condition

Such as we have seen, in the school of Ahlu'l bait the Imamate is established by appointment

and this appointment must be by God. The Prophet is only responsible for relaying this message. He himself did not appoint Ali or recommend his governorship. The Holy Prophet, just as he propagated the command for prayer thus only acting as God's Messenger, and relayed the command for Haj which was also a command from God as thus only relating His message......... it is same with regard to the Imamate. He propagandizes the Imamate from God, the appointment an installation being from God. According to this, what the Prophet (s.a. w) says in reference to the Imamate, is the same as that which he relates and explain in relating to prayer, Hajj, zakat, and Jehad. Regarding prayer he says pray this way; first of all perform Ablutions like this, recite the Surah Hamd in the first and second Rakat, do such and such in the Rukoo and in Sajdeh such. It is he who says how many Rakat each prayer should contain or what its preliminaries and requirements are.........of course the Prophet does not say these things on his own, he relates from God, he propagates God's words. In this way it has been completely clarified that the Prophets words on the matter of the Imamate are from God:

Now, in the limits of this brief discussion we will study the Hadiths and statements made by the Holy Prophet on the matter of Imamate. We may divide this type of texts into two varieties:

1) Traditions regarding all of the Imams of Ahlu'l bait (a.s)
2) Traditions in which the name of a specific Imam of Ahlu'l bait is mentioned.

In the first group of Hadiths none of the proper names of the Imams (a.s) are mentioned, but the Imamate of Ahlu'l bait in general is propounded in them. First of all we will evaluate this group of Hadiths:

A: Hadithu'thaqalayn (Hadith of Two Precious Things)

Our first Hadith is narrated from the book "Sahih" by Muslim, 126 but it may also be found in most other reputable books; for example Ahmad's "Musnad", "Sunan" by Darmy and "Sunan" by Bayhaqi and "Mustadrak al-Sahihain" by Al-Hakim. 127 Zaid ibn Arqam says:

On the way from Mecca to Medina (on the return trip of "the farewell pilgrimage"), next to a pool called "Khumm" the Prophet delivered this sermon to the people:

"O people, know that I am only a human being. The time draws near when I will be called (to the next world), and for me to accept God's invitation. I am leaving behind among you, two most precious thing: God's scripture which contains guidance and light, don't let it go and hold it tight, and my descendants who are my family members".

And according to the version in "Mustadrak" he adds:

"Beware how you behave towards these two remaining things after I am gone. They will not

separate from each other until they meet me at the pool of 'Kowsar'". It is with reliance on the Prophets last sentence that we believe one of the Imams of Ahlu'l bait their number being ascertained in other creditable Hadiths - will have such a lengthy life that he will remain alive until the worlds end. So that, joined and allied with Gods scripture they will always be existent in the human world. Also, so that the Prophets statement regarding their lack of separation will come true.

Jabir relates something similar to this from the Prophets' sermon on "the ninth day of Zilhaj" (Arafah). He says:

"O' People, I am leaving something behind among you, which so long as you keep hold of you will never go astray: God's Book and my Descendants: Who are my family members (Ahlu'l bait)." 128 After relating this narrative, Tirmidhi adds that the Hadith was also related by Abu Dharr, Abu Saeed al-Khudri, Zaid ibn Sabet and Hudhayfeh Ibn al-Aseed. This narration has been related by in so many ways by various persons that their repetition and study requires the proper opportunity for such. At this time we only wish to rely on this Hadith to the point where we may show that the Prophet made the Imamate exclusively in his Ahlu'l bait, and made them allied with and inseparable from the Quran. This is because the Prophet sees guidance as being in their hands and in the Quran. Holding onto and adhering to them results in inevitable deliverance from deviation and from being misled according to the Prophets insight. He warns that you should beware and be careful how you act towards them after me. He also says that these two will never separate and that they will meet him at the pool of 'Kowsar'; the entrance place for the saved on resurrection day.

The fact that the "Divine scriptures" are theoretically the peoples Imam, and their leader in thought, belief, character and action, is an indisputable Quranic matter. 129 It is also with regard to and reliance on this very principle that the Imamate of the Prophets Ahlu'l bait is proved because of their being placed along side the Quran. In other words, Islam is described and propounded in the Quran theoretically, and actively and in outer personification it appears in the Ahlu'l bait. Therefore, if we accept the Qurans Imamate in that form, then we have no choice but to accept the Imamate of Ahlu'l bait in this form. Another point made here in the Prophet's words is with regard to guidance being exclusive in his valuable legacy; (the Quran and his Ahlu'l bait). Since we know that Quranic guidance is confined to the generalities of Islamic matters of faith, morals knowledge; then it is inevitable that the explanation and clarification of these matters related in the Quran will become the duty and responsibility of Ahlu'l bait. In this way, guidance will be complete and consummate.

B: Narratives of The Number of Imams.

In another group of narratives the number of Imams, Caliphs, or leaders after the Prophet is ascertained and of course their names are not mentioned. Until now I have found these narratives related by four of the Prophets companions: Jaber Ibn Saorah is one of these

persons and his narrative can be found in "Sahih" by Muslim and Bukhari, and the "Sunan" of Abu Davoud and Tirmidhi and also the "Musnad" of Ahmad and the "Musnad" of Teialsi and so on. 130

Jabirs narrative will be related from the book "Sahih" of Muslim. He says:

"I had gone with my father to see the Holy Prophet (s.a.w), (he) the great man said: (Religion «Islam» will always remain until the day of resurrection and until there has been twelve Caliphs, all from Quraish)"

In this narration nothing more is related, but in the "Nahjul Balaghe" Amir al-Mu'meneen adds the part which has been eliminated saying:

Surely Imams would be from Quraish. They have been planted in this life through Hashim. It would not suit other nor would other tie suitable as heads of affairs". 131

In another narration related in Ahmads "Musnad", and Hakems' "Mustadrak" and so on......... A man named Masrough who is the narrator of the Hadith said: "While in Kufeh we were sitting with Abdullah Ibn Massoud and he was teaching us the Quran. A man asked him: O' Abu Abdul Rahman didn't you ask the Prophet how many Caliphs this nation will have? Abdullah then said in reply. Since I have come to Iraq no-one has asked me that question. And He then added: Yes we asked the Prophet about that matter and he said:

"Twelve, the same number as the leaders of Israel". 132

This narrative was also related by Anas Ibn Malik, Abdullah ibn Amr ibn-e-Aas, each of these narratives having been reported by successive other witnesses which gives them concate notion and greater credibility and reliability.

NEXT

BACK

The Interpretation of this Hadith and the Perplexity of its Commentators.

In reference to this type of Hadith, the Sunnite schools commentators and experts arrived at a dead end. They couldn't find a meaning for them in the narrow gulf of the Caliphate schools accepted beliefs. They also could not precisely pinpoint the identity of these twelve persons, or say how a group of twelve consecutive leaders could endure and remain until resurrection day, or what special characteristics this group possessed seeing that Islams' honour and dignity was linked to them. Can anyone, with any type of personality hold this position, or is it necessary for him to be a just righteous Caliph?

First: The famous canonist Ibn Al-Araby in his commentary on Tirmidhis book "Sunan" says:

"We will count the Caliphs after the Holy Prophet. We find them as such: Abu Bakr, Umar, Uthman, Ali, Hassan, Muavieh, Yazid ibn Muavieh, Muavieh ibn Yazid, Marwan, Valid, Suaiman, Uman ibn Abdul Aziz, Yaiz ibn Abdul Malik, Marwan ibn Mohammad ibn Marwan, Saffah, Mansour........

He continues in this manner the listing and counting of the Caliphs and counts up to twenty-seven more of them upto his lifetime (543 A.H). He then says:

"If we were to count twelve of them from the beginning of the Caliphate, having in mind those who possessed the Caliphate of the Prophet in appearance, we find that this twelve ends with Sulaiman Ibn Abdul Malek. However, if we count them keeping in mind those who in reality and in its true meaning possessed the Caliphate of the Prophet [meaning that they were righteous and just], we will only have five members in this group; the first four Caliphs and Umar ibn Abdul Aziz. Because of this I find no meaning for this Hadith". 133

Qazi Aiyaz the reputable sunnite traditionalist says in answer to the question:

Haven't a much larger number of persons reached the Caliphate than twelve?!
(That is a futile protest because the Holy Prophet has not said: Other than twelve there will be no other Caliphs. No, he has said that there will be such a number; which there was. This statement of the Prophet does not prevent there being a greater number) 134

Another scholar has said: The Prophets intention is that there will be twelve Imams throughout Islams existence until resurrection day who will act righteously. However, consecutiveness and succession is not stipulated.....Accordingly, in the Prophets sentence

«After that there will. be anarchy» he means the resurrection and the revolts and confusion proceeding it like the exist of the "Islamic antichrist" (Dojal). The twelve Caliphs mentioned here are: the first four Caliphs, and Hassan and Muavieh, Abdullah ibn Zobair 135 and Uman ibn Abdul Aziz (who are eighty altogether), Mahdi Abbasi (127-169 A.H) may also possible be added to them because he was among the Abbassids the same as Umar Ibn Abdul Aziz was among the Ummayads. Zaher may also be included because of his righteousness. As a result, two remain of which one is Mahdi (Mau'ood-e- Akher-az-Zaman) The Promised One who is of Ahlu'lbait. 136

It has also been said: "The Prophets intention in this Hadith is that there will be twelve Caliphs in the era of the Caliphates glory and power, and Islams greatest strength and order of affairs. According to this, the Caliphs spoken of by the Prophet are those who ruled in eras when Islam was highly esteemed and upon whom all of the Muslims agreed." 137 Bayhaghi the famous Sunnite traditionalsit and legislator after an explanation on this opinion says that: This amount, of those possessing the above mentioned characteristics, concluded with Valid ibn Yazid ibn Abdul Malik, and afterwards there was anarchy and large revolts. After that the Abbassids came to power. Of course if we set aside the aforementioned characteristics we will have more than twelve, and the same is true if we count the Caliphs after the revolts. 138

As a further explanation of this, they have said:

"Among those who were unanimously agreed upon in the Caliphate we first of all have the first three Caliphs and afterwards there is Ali until the matter of leadership came up in the battle of "Siffeen". On this day Muavieh gave himself the title of Caliph (and unanimous agreement concerning Ali's Caliphate was abolished). (This situation remained the same from then on). After Imam Hassan's peace treaty everyone agreed on Muaviehs' caliphate and after him his son Yazid saw no opposition. The matter of Imam Hussain and his Caliphate did not achieve agreements and he was killed as a result. Again, after Yazids' death there was dispute untill the time of Abdul Malik Ibn Marwan's Caliphate which had unanimous agreement. Of course we know that this occured after the killing of Abdullah ibn Zobair (73 A.H). After Abdul Malik there was no opposition to the Caliphate of his four sons: These four being Valid, Sulaiman, Yazid and Hesham while according to Sulaimans last will, Umar Ibn Abdul Aziz held the Caliphate after him and before Yazid. The twelfth person in this group upon whom the people unanimously agreed was Valid ibn Abdul Malik who ruled for four years".

Ibn Hajar the great Shafite traditionalist and Canonist said:

"This is the best explanation for the aforementioned Hadiths".

Ibn Kasir, the famous historian, traditionalist and Commentator of the eighth century (A.H) writes:

The way followed by Bayhaghi and a group who agreed with him has much room for hesitation: this group saying that the Hadith speaks of the Caliphs who ruled successively until the rule of Valid ibn Yazid Ibn Abdul Malik the libertine. The reason I say this is that no matter how we look at it the Caliphs up until the above mentioned Valid are more than twelve. Our proof of this is such: the Caliphate of the first four Caliphs, Abu Bakr, Umar, Uthman and Ali was according to unanimous agreement and as such indisputable.........after them there was Hassan ibn Ali because Ali left testimony as to him and his Caliphate and the people also pledged their allegience to him.........up until the time that he made peace with Muavieh........After Muavieh there was Yazid and after him Muavieh Ibn Yazid, then Marwan and Abdul Malik ibn Marwan, his son Valid Ibn Abdul Malik, afterwards Sulaiman Ibn Abdul Malik, Umar ibn Abdul Aziz, Yazid ibn Abdul Malik and then Hesham ibn Abdul Malik who were rulers and Caliph. This group as such consists of fifteen persons. Even so, after these there was Valid ibn Yazid ibn Abdul Malik (Bayhaghi names as the twelfth person). And if we also take into account the rule of Abdullah ibn Zobair who was before Abdul Malik, this group amounts to sixteen persons.

Despite all of the difficulties with regard to the twelve Caliphs approved of by the Prophet (by counting from the start of the Caliphate), Yazid ibn Muavieh is included, while Umar Ibn Abdul Aziz whom all the great men praised and eulogized is exclused.

This is even despite the fact the he has been included in the group of orthodox Caliphs, everyone agreeing on his justice and the fact the at his rule was one of the most just in Islamic history. Even the heretics have agreed on this matter.

If someone would say that we only give credence to those whom the nation unanimously agreed upon they will arrive at a dead-end because they cannot include Ali Ibn Abi Talib and his son in the number of Caliphs, seeing that the people did not unanimously agree on their Caliphate, and all of Shams inhabitants did not pledge their allegiance to him with regard to their Caliphate.

Ibn Kasir adds to this: One of the scholars has included Muavieh, Yazid, and Muavieh ibn Yazid in the .twelve Caliphs and has excluded Marwan and Abdullah Ibn Zobair, because the people did not unanimously agree on them. I say: If we accept this principle in the counting of the Caliphs, we must count them as such; Abu Bakr, Umar, Uthman, then Muavieh, Yazid, Abdul Malik, Valid, Sulaiman, Umar Ibn Abdul Aziz, then Yazid and Hesham. These add up to ten. After them we have Valid Ibn Yazid ibn Abdul Malik (the libertine). The reason being that by following this method it becomes necessary for us to exclude Ali and his son Hassan and this is contrary to the stipulations of Sunnite and Shiite scholars. It is also contrary to the stipulations of Sunnite and Shiite scholars. It is also contrary to a narrative from the prophet related by Safineh which says: After me the Caliphate will last thirty years and after that there will be a truculent king. 139

Ibn Jozy, in his book "Kashf al-Mushkel" (Discovery of problem), has put forth two says to solve this matter:

First: The Holy Prophet (s.a.w) has mentioned in his hadiths the events that will occur after himself and his companions, in reality his companions being united with him in this matter, being the same as himself. The Prophet notifies us of the governments which will rule after himself, in these statements referring to the number of Caliphs at the head of them. Also, maybe he means by the remark (La Yazaluddin...),140 that the government will always be stable and in control, honoured and powerful, until the time when twelve Caliphs have come to power, and after that everything will change and its conditions will be much more difficult.

The first of the Prophets Caliphs is of Bani Ummayad, and is Yazid ibn Muavieh and the last is Marwan (Hemar). Their numbers amounts to thirteen. Uthman, Muavieh and Abdullah Ibn Zobair are excluded from this number because they were companions of the Prophet. Accordingly, if we illuminate Marwan ibn Al-Hakam because of doubt as to whether he was a companion or not, and or because he gained the Caliphate by force while the people then had freely pledged their allegiance to Abdullah ibn Zubair, we will have arrived at the twelve (and thus the Prophets' statement would be proved). When the Caliphate left the family of Bani Ummayed great revolts and unrest occured along with great dangers and events, continuing until the time when the Caliphate was established in Bani Abbas. After that the conditions of the Caliphate took on some very striking changes. (In the book "Fathu'l Bari", after narrating this opinion Ibn Hajr goes on to reject it and list its inconsistancies).141

Second: It's possible that this Caliphate along with the twelve entrusted with it pertains to the period of time after Mahdi who will appear at the end of the world. I have found this in the book of Daniel: When Mahdi leaves this world, after him five sons of the Major tribe (Imam Hassan «a.s») will rule the government.

After that five sons of the minor tribe (Imam Hussain «a.s») will gain this position. The last in this group will then specify in his will that one of the Major tribes sons should be his successor and Caliph. After him his son will take on the responsibility of the caliphate, the twelve aforementioned Caliphs thus completed, each of them being a guided Imam(Mahdi).

After this statement Ibn Jozy adds: Such news also exists in a Hadith which says that after him (Mahdi) twelve men will attain leadership: Six of them the descendents of Hassan and six the descendents of Hussain followed by one more person after whose death the era will become corrupt. 142

Ibn Hajar Haythami speaking of this Hadith says:

"This Hadith is certainly a false one therefore we cannot rely on it". 143

Another group of scholars said: It seems that the Prophet (s.a.w) has given news of strange things to happen after him in this Hadith, and has foretold of the unrest and disorder during those eras. Times when the people of one era will gather around twelve Emirs. If the Prophet had intended other than this he would have certainly said: There will be twelve Emirs each of them will do this and that. Since he has offered no information regarding these persons we understand that he meant all of these Caliphs would be in one era or period of time.

They also said that this prediction with that meaning occured in the fifth century A.H because at that time in "Andalusia" there lived only six persons each calling himself Caliph, in addition to these six Caliphs the ruler of Egypt (The Fatimide Caliph) and the Abbasside Caliph in Baghdad also ruled (adding up to eight person). In addition to them those who claimed the caliphate are also counted, meaning the khavarej and Alavian who appeared at this time refusing to obey the Abbaside Caliph and wanting their own Caliphate or government.

After narrating this opinion Ibn Hajar Asqalani remarks:

This is the particular opinion of those who have studied only the abbreviated version of Bukhari and have not seen the other versions of this Hadith (which contain many explanations regarding these Caliphs). Even so, the existence of this large group of self-appointed caliphs is a separate matter and therefore cannot be seen as the Prophets intention. 144 These were the commentaries on and explanations of this Hadith by the Caliphate school.

140) According to Muslims narrative, 6/4 (Egypt 1334) (meaning: Religion will always be stable until there has been twelve Caliphs and....) The word Religion int his text has been given another meaning and changed to government or leadership which has nothing to do with it.

Now We Will Investigate.

Now we will go back and review this collection of opinions so that we may arrive at their true meanings and ascertian and confirm the falsity of all of them, none of them having any similarity to one another. The points that may be confirmed by an accurate study of these hadiths are:

1) The number of the Prophets' Caliphs and Islamic leaders will not exceed twelve persons all of them from Quraish.

Our reason for this claim is the plain and explicit wording in some of these Hadiths. For example:

"For this nation there will be twelve guardians.....all of Quraish". 145

And:

"This nation will have twelve Caliphs", 146

or

"After me there will be twelve Caliphs all of whom are from Quraish". 147

The statements (after me there are twelve Caliphs) and (this nation will have twelve Caliphs) and their like give us the precise opinion the number of caliphs and guardians of this nation is restricted to twelve persons.

2) These leaders or Caliphs will come consecutively in this nation until resurrection day.

To prove this statement we will also refer to the existing narratives.

Muslim in his book "Sahih" quotes from the Prophet: (The Caliphate is everlasting in the world and even if only two persons remain it will be in Quraish).148

This Hadith appearing in the most reputable Sunnite writings of Hadith precisely announces the continuity of the Caliphs until resurrection day. Now let us repeat the Hadith we reported earlier: (This religion will remain until resurrection day and the Caliphate of twelve Caliphs). 149 Clearly, this gives us the promise of religion remaining until the day of resurrection, and alongside it the Caliphate of twelve Caliphs. This means that the Prophets intent was: My religion will remain until resurrection day and this length of time will be the era of twelve Caliphs, it being necessary for one of these caliphs to have along enough life span to last this long period of time.

3) These Caliphs and Emirs, according to the Prophets explicit statement, have been compared with the twelve leaders of Bani Israel. We read in the Holy Quran

"And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains". 150

Bani Israel was divided into twelve tribes. These divisions had historical roots and pertained to the time of Jacob (Israel). Jacob had twelve sons. The descendants of each one of them created an enormous tribe. During the time of Moses and Bani Israels' rise to power, according to Quranic verses, a leader was chosen from each of these twelve tribes who was responsible for taking care of his clans affairs. In some of the traditions we have seen the twelve Caliphs are compared to these twelve guardians, firstly because of their definite and inarguable number, secondly because they possessed the guardianship and leadership of a

nation and thirdly because they were appointed by God and presented by the Prophet of their time Moses (a.s).

Now it is necessary for us to also pay attention to this sensitive point; and that is to see how these types of Hadiths were narrated or in other or better words, how it was set at liberty from the claws of the strict censorship and stern oppression in the Caliphates administration- especially that of the Ummayeds. I think that the first time one of the prophets companions related this Hadith for others the Caliphs were still very few in number; and of course it is very easy for us to imagine that they couldn't foresee what difficulties they would run into later trying to interpret it and explain it away. If at that time they had realized what a dead-end they would reach, this Hadith would not have come down to us in the caliphate schools most authoritative texts, and or it would have been neutralized in some way like many of the creditable enlightening Hadiths of the Prophet (s.a.w) were neutralized. As such, the reason for the promulgation of this Hadith was because at the time of its narration the number of Caliphs had not yet reached twelve. Its narration continued up until the rule of Muavieh or Yazid Ibn Muavieh, at which time the number of official Caliphs did not exceed six or seven. For this reason the administration at that time could see no danger in its promulgation, and by the time the number of Caliphs exceeded twelve it was too late to prevent its narration or to subject it to alteration.

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Looking at all of the various, far-fetched suppositions given to explain these Hadiths we can see that only the Shiite schools proposition, in other words the twelve infallible Imams, is capable of collating with this Hadith. In conclusion we must remind you that this Hadiths importance is mostly based on the fact that it is found in all of the Sunnite schools authoritative texts of Hadiths, everyone agreeing on its credibility and accuracy.

Narratives in which the Imams name is stipulated

Just as we have seen, in the previous Hadith the Caliphs have not been named. Now we will proceed with the Hadiths containing a stipulation of the Caliph or ruler after the Prophet (s.a. w), and wrap up our discussion with an investigation into them.

The warning in "The First Invitation"

The first text in our supporting documents on these lines is the Hadith of Endhar or Youm al-Dar. This Hadith exists in many of the Sunnite schools reputable historical records, commentaries and narratives; such as Tabaris "Tarikh", Ibn Asirs "Tarikh" and also that of Abu al-Fada, "Musnad" by Ahmad and "Kanz ul-Ummal", Ibn Alvardi's "Tarikh" and Bayhaghis' "Dala'ilu'n-nubuwwah" etc......of course differing in each as to length and detail. We will relate this event according to Tabaris "Tarikh", being one of our oldest sources

dealing with it and because it is one of the most reputable historical writings in the Caliphate school.

Amir al-Mu'meneen (a.s) said:

"When the noble verse was revealed, the Holy Prophet sent for me saying: "God has commanded me to call my relatives and close tribesmen unto Him and to warn them".

This is the first time that the prophet has taken the invitation outside of the home in which himself, Ali, Khadija and Zaid lived. Until this time - the third year of the mission - Islam existed only in the Prophets home and the only Muslims on the face of the earth were the inhabitants of this house.

"After the revelation of this noble verse I became anxious as to what I would do with persons like Abu Lahab? If I begin to speak they will certainly rise to oppose me and they will destroy everything I have built and maybe they will leave a bad and negative influence on my invitation in the future.

However, Gabriel came to me several times and said that this command may not be infringed upon and if you turn your back on it you will earn the wrath of God. Now that this is so, prepare some food and invite all Bani Hashem to a feast at our house".

The Imam said:

"At that time the sons of Abdul Mutalib amounted to about forty persons and all of them came. The Prophet served the food with his own hands and told them to begin eating in the name of Allah. Everyone ate and was satisfied. I swear by He who holds Alis' life in his hands that one person could have eaten all of what I brought, but forty persons ate until they were full and still some was left over. Then the Prophet ordered me to make them quenched. I brought the Yoghurt and water I had prepared and gave it to them to drink. When the Prophet wished to speak, Abu lahab took the lead, hastly interrupting him and said: (Your friend has performed some fascinating magic). The Prophet remained silent and said nothing. He had been given the responsibility to "call" them and had gathered them for that very purpose, but in a gathering where his actions had been called magic, speaking was no longer appropriate. Because of this the gathering ended and everyone went home. On another day the Imam was told to invite them and a feast with the same conditions and participants was given and this time of course, the Prophet did not allow Abu lahab to speak and he addressed his relatives saying: O sons of Abdul Mutalib. I swear by God! I know of no other Arab youth who has brought to his tribe something better than that which I have brought as a gift. I have brought you the best of this world and the next. God the Highest has commanded me to call you unto him. Which of you will be a partner to my suffering and aid me in

performing this mission, becoming my brother, executor, and Caliph among you?"

Those who see the Caliphate as being statesmanship and governorship give this meaning to that statement: (And the governor after me among you) However, we understand it to mean successor in the propagation, promulgation and preservation of Islam.

The Imam said:

The whole group became silent and no one gave a positive answer to the Prophets call. But I, the youngest of them all, said:

"O' Prophet of Allah, I will be your minister and aid in bearing the burden of this mission). 151 **The Prophet placed his hand on my neck and said:**
(This is my brother, my successor and my Caliph among you. Listen to him and obey him).

The old men of Bani Hashem and the tribes elders stood up laughing out of ridicule and scorn saying to Abu Talib: This nephew of yours is telling you to take orders from your young son while you are the leader and Shaikh of Quraish! 152

This was the first time that the Prophet designated Ali for the Imamate of the nation. On this day, the first day of the Prophets and Ismas official, public invitation, he called them to accept three principle things: The sovereignty of "THE ONE TRUE GOD", His own prophethood, and the ministry, Caliphate and executorship of Ali Ibn Abi Talib. The first of these titles (ministry), pertained to the lifetime of the Prophet while the other two pertained to the time after his death. The ministry means Alis' cooperation with the Prophet in enduring the hardships of the mission during the Prophets' lifetime, while the executorship and Caliphate means the responsibility of bearing this heavy burden alone after his death.

We previously informed you that a persons Caliph does exactly what that person did. As such the prophets Caliph is responsible for the Prophets' duties.

He is his partner in his individual duty; the propagation for Islam, and after his death he is the continuer of his way (not meaning that he rules). Of course the leadership is one of the Prophets' inseparable duties., not the entire prophethood. Consequently it is only one of his caliphs duties not the entire Caliphate. The Prophet must be governor and during his lifetime no other governor is justified and not to her government is legal or right.

However, the Prophet has not come to only rule so that if he doesn't attain the governorship his prophethood would sustain some deprivation or damage or be considered null and void. Throughout Jesus's (a.s) prophethood he never gained governorship or material power but during this time he continually delivered the Divine Message. Was there something wrong

with his prophethood as such?

For thirteen years in Mecca before the migration, the last prophet (s.a.w) was not the governor nor did he possess the power for governing but his prophethood received not even the smallest injury or inadequacy. Also, the time that Ali (a.s) was governor, ruler and leader of the nation in contrast, while the basis for his Imamate received no impairment.

Which senses of the word did the Prophet have in mind when he introduced Ali as his Caliph on that day? Did he wish to introduce him regarding the governorship and director-ship of the Islamic community thus affirming his rule after his owner? No, he did not appoint a governor, he appointed someone much better and more important. He introduced the executor and minister of the Prophet and the missionary of the Divine Mission after the Prophet. The true meaning of the Caliphate, the one that manifests its exalted position, includes the safeguarding and propagation of pure, unaltered Islam, the establishment of a righteous government, the high rank of arbitrator and also the Imamate of Friday and communal prayers, but not only one without the others.

BACK

The Guardian After The Prophet

In another narrative mentioned in the previous lesson, pertaining to Imam Ali (a.s)'s military excursion to Yemen, we saw that the Prophet sent two groups of soldiers to Yemen: One was under the command of the Imam and the other under the jurisdiction of Khaled Ibn Valid with the stipulation that if these two divisions should meet, their leadership would be taken over by Ali (a.s). Khaled, who possessed the habits and particularities of the ignorant Arabs, was angered by this order. Therefore after the completion of his mission he sent several persons to the Prophet with a letter of complaint against Ali (a.s).

Barideh, the companion who bore the letter said:

"I gave the letter I was carrying to the Holy Prophet. The letter was read to him. The Prophet became so enraged that I saw its traces in his blessed face. It was then that I said: "O' Holy Prophet! I seek refuge to you. Khaled sent the letter and ordered me to deliver it to you. I obeyed him because he was my commander". The Holy Prophet (s.a.w) then said: "Do not speak against Ali, he is of me and I am of him and he is your guardian, leader and authority after me". 153

In one of the texts of this Hadith something is added to the above. According to it, after Barideh saw the Prophets reaction and his great rage he begins to doubt his own faith in Islam. Because of this he says:

"O' Prophet of God! I swear you by the friendship between us---since I have enraged you ---give me your hand so that I may once again pledge my allegiance to Islam with you, and that my sins may be forgiven". 154

According to this narrative the Imam is the guardian, authority and master over the Muslims after the Prophet; precisely meaning the Prophets successor in the guardianship he has over the peoples lives and property --- of course, this power and authority being used in all aspects in the best interests of their religious and worldly duties.

In another narrative by Ibn Abbas we read that the Prophet had said to Amir al-Mu'meneen:

"Your are the master, guardian and authority of every believer after me". 155

In the fourth narrative, we observed that because the narrator had brought a complaint against the Imam to the Prophet, he says:

"No, don't speak like this regarding Ali. After me, he has the highest mastery, weight of judgement and strength of determination over the people".

On the basis of the narratives spoken of until now, we saw that the Prophet spoke of and described positions such as his Caliphate, ministry and executorship in relation to the Imam (Ali), introducing him as possessing those honours and positions and also saying that he is the Master of all believers after him.

In the story of the ring and its bestowal on a beggar in the mosque, which caused the revelation of this noble verse:

"Verily, your Master is only Allah and His Apostle and those who believe, those who establish prayers, and pay the Zakat while bowed (in worship)". 156

There is also mention of the Imams mastership over the nation with regard to which there have been many references made in the writings of the Imams mastership over the nation with regard to which there have been many references made in the writings of the Sunnite school. These were all narratives from the authoritative books of the Sunnite school, and they showed the final testimony of the Holy Prophet. As such, at the time of his death what happened? In those serious moments the Prophet wished to write down his last testimony which pertained to the peoples Caliph, executor and master, and have it witnessed.

According to the Prophets orders in times like these a letter would be written, he would stamp it, sign it, and have it witnessed and then for example he would have it sent to the Arab tribes or the leaders of other countries. In the last hours of his life he had this very intention but they didn't allow it and spoke to him in a way that endangered the foundation for the acceptance of his prophethood in the community. It was because of this that the Prophet prefered to remain silent.

We have also seen that the matter of the executorship was not only mentioned at this time but throughout the Prophets lifetime at all critical times. This matter was proclaimed at times of war, treatise and in hours of danger to Islams existence, in all of its aspects. This was done so often that these creditable texts have come down to us in the Sunnite schools most authoritative writings; despite all of the strangulation in subsequent eras, and the killings of the Ummayeds and Abbasids. Killings and pillage, with all of those amputations of legs and arms, done to prevent the narration of this heritage, so that it wouldn't gain circulation in following generations.

According to all of the proceeding research the fundamental beliefs of the Shiite school is that

the Imamate is an appointment by God and the Prophet is the messenger of this order from God among the people.

May God make us one of the followers of Ahlu'l bait.

AMEN

We were discussing how the Islamic nation altered the last Prophets religious law (Shari'ah). We also saw how in the past the powerful of certain nations with the aid of Jewish Rabbis and priests altered the religious law of their own prophets to the point that nothing was left of that law which would cause the growth and guidance of the people. They covered so much truth with falsity and altered the divine truths to such an extent that if all of mankind endeavoured that could never arrive at the true law and way of God. It was at this time that God once again gave life and renewal to religion by sending the Arch Prophet (Ulul Azm). In the past nation divine wisdom deemed it appropriate that the Prophethood should end with that of Mohammad Ibn Abdullah (s.a.w). Also, by necessity of His lordship, the laws for perfecting mans way of life must be kept at his disposal. Under these circumstances, after the religion had been upturned by the powerful and evil, as the unchanging laws of creation dictated, what should the people do? There will never be another prophet and the people cannot live correctly without laws of guidance, so what must be done?

It was because of this that ,God renewed and established the religious law of the Last Prophet in the environs of this nation. Each of the Imams of Ahlu'l bait were a part in the re-establishment of true Islam in the nation; which will be studied after the discussion on concealment and alteration. We will see precisely how God re-established Islam with the treaty of Imam Hassan (a.s), the martyrdom of Imam Hussein (a.s), the imprisonment of Imam Musa ibn Ja'far (a.s), the speeches of Imam Baqir, Sadiq and Reza (a.s) and the occultation of Imam Hujjat ibn al-Hasan al-Askary.

In the proceeding discussion we spoke of means and agency the powerful in the nation resorted to in order to alter and separate true Islam from the community. That agency, was the prevention of narrating the Hadiths and quotations of the Holy Prophet (s.a.w). I thought that the discussion we had on this topic was sufficient but from the question that were posed it became clear that the discussion on this matter must be enlarged.

The question posed on this matter was; why did the Caliphs and powerful in the nation prevent the narration of the Prophets words? In return I must ask if in principle this question is relevant or not? What do you mean by "Why"? Could anything justify this deed? Take for example Moses who was named prophet among the tribes of Israel to guide them. Now, the descendants of Aaron who were the peoples religious leaders after Moses say; No, do not repeat the words and opinions of Moses (a.s).

We see that this command could have no possible justification but even so we will look into the factors behind this prohibition and we will quote and assess the very words of this agents pertaining to their reasons for it:

1) Aishah said: My father had collected five hundred of the Prophets Hadiths in a book and had given it to me for safe-keeping. One night I noticed that he was very restless in bed, tossing and turning about and unable to go to sleep. I said: Is there a problem or some bad news that has made you so upset? In the morning he said: My daughter, bring me the Hadiths you have. Then he asked for fire and he burned the book containing the Prophets Hadiths. After burning the book he calmed down. I asked him the reason for this deed and he said: I was afraid that among the Hadiths I had written in this book there would be a Hadith that had no grounds and I had narrated it out of my trust in someone, and then I would be held responsible. 157

2) Historians narrate: During the era of his Caliphate Umar ibn Al-Khattab decided to gather and write down the Prophets Hadiths. He asked the Prophets companions for their general opinion and they all gave their ideas about it. For a month Umar deliberated on the matter and at last he arrived at his final decision. In the morning he informed the people of his final decision: I had been thinking of writing down the Prophets Hadiths but then I remembered that other nations before you had written books and had become so engrossed in them that they forgot their Divine scripture. I swear to God that I will not mix His scripture with anything. 158

We will look into both of these, Hadiths so that we may discover the reason the prohibition of the narration and written recording of the Prophets Hadiths. Primarily, these two Caliphs had the idea that if it was possible they should do something to gain control of the narration, propagation, and recording of the Prophets Hadiths. This in reality meant that only those Hadiths should be narrated and recorded which did not oppose the political policies of the Caliphate and government of the time. This was the first stage. But after much attention and deliberation; keeping Abu Bakr awake at night, and forcing Umar to undergo one months consideration and thought, they arrived at the conclusion that the controlled, limited propagation of Hadiths is impossible. If Abu Bakr was supposed to write down the Hadiths and then deliver them to the people, could it be said and could the people be made to believe that these alone are the Prophets Hadiths and other Hadiths are not the Prophets? Salman also says in relation to this: I remember the Hadiths and I write them down. Its not right that you should write them down while I may not. You understood the Prophet and I also understood him. You heard his words and saw his actions, I also heard and saw. Therefore our Hadiths are not at all different.

Abu Dharr can say the same thing. He will also be able to write down Hadiths, and no one will have the power to prevent the recorders of Hadiths from doing so. Ammar will also write them down. Meghdad will then say: I will also write them. Other companions will also have the same kind of remarks each in some way or form. Under such circumstances there will no

longer be any excuse for the Caliph being able to record Hadiths while others may not. So, to begin with, the reason Abu Bakr began to record Hadiths himself, and the reason Umar told the people they could only narrate Hadiths related to acts of worship, 159 was because they wanted to control the Hadiths. However, when they realized that this way was practically impossible; Abu Bakr burned the Hadiths in the book he had written himself and Umar spoke to the people saying: O' People! I have heard that you possess certain books. The dearest of these books according to God is the one which is based on greater truthfulness and authority. Everyone possessing one of these books should bring it to me so that I may look it over and consider its (veracity). The people thought that he wished to read them and correct them and alleviate all controversy over them, they brought him their books and he burned them all. 160 Abu Bakr said: "I feared that I had heard a Hadith from someone I trusted but as a matter of fact that Hadith would be false. I didn't wish to be responsible for the promulgation for a false Hadith. If this was really true then why did he say at another time, Do not narrate Hadiths from the Prophet. 161 Does the narration of other persons, even reputable ones who themselves remembered the Prophets words, cause the Caliph to be responsible? He offers the excuse that: "because you differ with one another on the narrations of these Hadiths, in future generations their differences will be even more than yours". 162

We must learn the meaning of the words "differences" before we can arrive at the true meaning of Abu Bakrs statement. The variances of literal or written form in one Hadith is not seen as a "difference". In the terminology of the "study of Hadith" this type of difference is called "narration according to meaning", and there is no objection to it. This is because the original meaning is retained even though it might differ slightly from another in words or expressions. The Holy Quran itself contains many examples of this type of difference. For example in the Quran we read:

"Don't kill your children because of hunger". 163

and in another place

"Don't kill your children for fear of hunger".

These two verses are literally slightly different but their original meaning is the same and they had the same aim. They do not call this - a difference because it was only narrated according to its meaning can never be seen as a true "difference".

Now, let us see how these literal differences which result in narrations according to meaning come to be. This type of difference may have one of two reasons:

1) Sometimes the holy prophet spoke of some fact in different places at different times which of course was because of its importance. In these circumstances, every time the Prophet repeated his message he spoke using particular words and expressions. Therefore, one of his

companions would narrate one of these wordings, and another of his companions another wordings, and another of his companions another wording. When we saw that the Prophet had said in one Hadith:

"Ali is your leader and authority after me".

and in another place:

"Ali is every believers authority after me".

These were two separate Hadiths not one Hadith with literal differences. In such circumstances they do not call this a difference because the Prophet himself had spoken two separate time. We know this because in the Hadith itself it states that this remark was made by the prophet in such a place -- the place also specified -- and spoken in such terms; while in another Hadith in another place --- that place also specified there exists another wording that delivers the very same fact or reality. The result is that in two places two phrases were spoken to express one special meaning, and this form of literal difference is not in principle called a "difference".

2) Sometimes a large number of persons heard a Hadith from the Prophet in a certain gathering or meeting. All of them understood its meaning but when they relate, (because they can't remember the exact words used by the Prophet), each of them expresses the understood meaning in the form of certain wards and expressions. We have seen that this is no real difference, and has been called "narration according to meaning in the study of Hadith". So where are the differences and what form do they possess? Real difference is where there is contradiction, the denial of a fact or when something proved is denied. For example when we have one Hadith that states the Prophets said: "Write down my Hadiths" and another one which says he said: "Don't write down my Hadiths". This is a true difference.

However according to Abu Bakrs words, the differences he mentioned did not mean that and really meant literal differences. We say this because if he meant differences as far as contradictions there could be no more than what already existed and future generations could not come along and increase them.

Also, if he meant differences resulting in contradictions and nothing else, then only such Hadith should have been prohibited, not the unconditional prohibition of all Hadiths! And last of all, if no Hadiths - according to Abu Bakrs words -- were to be related, where are they supposed to gain an understanding of Islam? Isn't the explanation and commentary on the Quran supposed to come from the Prophet? Shouldn't the detailed account of the rules of prayer, fasting, almsgiving and Hajj be received from the Prophet? 164 and isn't it true that Islam is in the Quran and life and words of the Prophet and if nothing is narrated from the Prophet, Islam cannot be understood and known? Here the primary aim of the caliph in

preventing the narration of Hadith is made clear. But when the Caliph Umar said: "I will not mix Gods' scripture with something else like previous nations did, then forgetting the scriptures".

We ask, wasn't it possible for them to write down the Quran and say: This is the Quran, thus preserving it in a book, and also for them to do the same with the Hadiths? They transcribed Gods scripture, the Quran, and after it was written it was distributed throughout the Islamic world, not one copy but thousands of copies. After this the possibility of it being confused with Hadith had been eliminated. So why was there a prohibition of the recording of Hadith until the year 100 A.H? Why?

The official authorities and Caliphs could have collected the Hadiths of the Prophet in the following manner: After gathering a group of the Prophets close followers who were of the first to embrace Islam, a committee could be formed for the collection of Hadiths, such persons as; Abdullah Ibn Massoud, Abu Dharr, Ammar Ibn Yasir, Khabbab, Bilal, and others like them. Afterwards they would announce to the Prophets companions (99% of them living in Medina), that any of them who had heard a Hadith of the Prophet should come to the committee and relate it. The committee after studying them would record them. In this way a collection of the Prophets Hadiths, thus carefully recorded would take its place in the peoples minds and view, so that opinions regarding the credibility of the Hadiths would be unified just as they did with the Quran. The Quran, which was compiled in this very way has remained in the hands of mankind as thus to this very day there being no form of alteration in it. With this plan the Hadiths could have been collected and would in no way become confused with the Quran. This is the way the books "Sahih" by Muslim or Bukhari have remained the same today as they were the day they were written. So it becomes clear that the real reason for the prohibition was not what they said it to be. Now we will point out two historical documents, narratives which clearly show the real reason for the prohibition of the propagation of these Hadiths:

1) The first narrative is by Abdullah Ibn Amr-e-Ibn Aas. He says: I wrote down everything I heard come out of the Prophets mouth. The men of Quraish prohibited me from doing so, saying: You write down everything you hear the Prophet say. The Prophet is only human and speaks during times of anger and happiness (meaning that the reason the Prophet speaks at these times is because of those feelings not because of some fact or reality. When I heard this I refrained from writing down these words. One day I told the Holy Prophet of this occurance. That Holy Man made a gesture towards his mouth and said: Write, I swear by He who holds my life in the palm of his hand, that nothing but truth comes out of this mouth.

In order to understand this Hadith it is necessary for us to recognize the speakers of the prohibition Abdullahs writing? We know that the Prophets companions in Medina were separated into two groups. The immigrants and the helpers. The immigrants - for the most part - were the Quraishites who had migrated there from Mecca. The helpers were the native Medinans who had come to the Prophets and their immigrant fellows aid, thus receiving the

name "Helpers" (Ansars). In terms of lineage and in special historical terminology they gave the name to the Helpers, and the name to the immigrants of Quraish. As such, those who prohibited Abdullah from writing down the Prophets sayings were the Quraish meaning the immigrants. Here it is necessary for us to go into a brief study of the groups in Arabic society in order to clarify this discussion: The groups which fought against Islam during the Prophets lifetime consisted of two large groups: The Jews and The Quraish.

Most of the wars wages against the Prophet were instigated by the Quraish. The battle of Badr took place with one thousand Quraishite warriors. In the battle of Uhud three thousand persons of the inhabitants of Mecca, Quraish and their sworn mercenaries came to battle with the Prophet of Islam. During the battle of Khandaq the leadership was held by the Quraishite warriors and leaders. They were the ones who for several years in the life of the Muslims in Mecca, tortured and tormented them making them homeless in deserts and foreign countries. They were the ones who repeatedly planed to murder the Prophet, at one time coming close to accomplishing it. They broke the teeth and forehead of the Holy Prophet, and killed his honourable uncle. The worst, most rigid enemies of Islam and the Prophet were from this tribe: Abu Jahl, Abu Lahab, Abu Sufyan, Utbah, Aas, etc. These persons and their descendants hid behind a veil of hypocrisy after the victories of Islam. Even though the Jews were a strong group and relentless, clever enemies they lost to the Prophets decisiveness and Islams power, and after the fall of Khaybar they were removed from Arabias political and social scene.

Despite all of this Islam remained, and the Qurasishite enemies a group of whom wished to protect themselves from the sharp eyes of Islam, hid behind a camouflaging veil of hypocrisy without forgetting their enmity with Islam and the Prophet. All of those verses revealed about the hypocrites, warning of their great danger, were revealed about this group and the hypocrites of Medina. Of course the Quraishite hypocrites were more dangerous because they were better hidden and less known of.

NEXT

Hakam ibn Abil Aas came to Medina and had accepted Islam but sometimes he would walk behind the Prophet and mock his distinctive movements. When the Prophet walked it was as if he was walking down-hill and or as if he were walking in mud. He picked up his feet heavily and his shoulders moved back and forth. Behind him Hakam also made the same movements, making faces and sometimes even sticking out his tongue. After a while, in which he shamelessly repeated these movements the Prophet (s.a.w) turned around and said to him:

"Remain as you are". 165 Hakam was never freed from this curse and until the end of his life remained in that ridiculous form. This man was Hakam the father of Marwan, the fourth Ummayed Caliph and the grandfather of all the Ummayed Caliphs after him, Abdul Malik, Valid etc.

One day the Prophet was sitting in his house. Hakam came along and placed his eye at the keyhole looking inside the room. Ali was also present in the room. The Holy Prophet said: Ali bring him inside. Amir al Mu'meneen quickly went outside and brought Hakam inside by the leg, the same way they drag sheep. The Prophet then said: "May Gods curse be upon him and all of his descendents, except for the faithful among them whom are few".

Abu Sufyan was another of the important men of Quraish. When he was their chief he opposed Islam with all his might and tried to destroy it by any means available. After Mecca was conquered, to all outward appearances he became a Muslim and went to Medina. One day the former Shaikh and chief of Quraish, Abu Sufian, was astride a mule while one of his sons walked before and one of his sons walked behind the mule. When they passed the Prophet he said: God Almighty, curse the rider, the leader and the propeller of this mount. 166 We know that the two sons who accompanied Abu Sufian were Muawieh who later became the governor of Shaam (Syria), and later the ruler over all the Muslims, and the other was Yazid who during the rules of Abu Bakr and Umar became Major General of the army and had a hand in the conquests of the northern part of Arabia. These were two examples. There were also other examples. For example Aas, Amr's father, Muaviehs advisor and governor of Islamic Egypt is one of them. He is included in the group of persons cursed by the Prophet. The Holy Prophet said many similar things which severely stained the reputations of the Quraishites who became leaders after him. Wasn't the correct policy for them to adopt upon coming to power, that of preventing the words of the Prophet from being repeated?!

Isn't it true that Quraish came to power after the Prophet; Muavieh, and Marwan ibn Hakam and persons before and after him and after them becoming Caliph, governor and powerful. It was very easy for them to by any means possible prevent the narration of these types of remarks; which ruined their own and their family members reputations. They even used the

excuse of not wishing to confuse the Quran with Hadith when asking the prohibition. The truth and basis of their words was what Abdullah ibn Amr-e-Ibn Aas related from them:

"The Prophet is only human and speaks out of happiness and annoyance"'.

We observed that the second Caliph had commanded the people to only narrate hadiths on matters of religious practice, which was only the beginning. Afterwards, this amount of freedom was taken away from them. He said that they could only narrate Hadiths related to prayer, fasting, Hajj and their like. But Hadiths which for example stated: "Ali is the authority and leader after me"."This Iranian man Salman is a member of our household", "Abu Dharr is similar to Jesus in asceticism", or Hakam, Muavieh and others are such and such, also that which in the Prophets lifetime was said about the remarks of two Caliphs in the battle of Badr, or their escape from the battle of Khaybar or Uthmans fleeing at Uhud, must not be related. The minute freedom the narration of Hadiths quickly gave way to a complete, unconditional prohibition.

Here I will relate to you story which most of you have more or less heard so that we may more accurately understand the reasons and means for the prohibition of the promulgation of Hadiths.

The Holy Prophet (s.a.w) was in his death bed. These were the last moments of mankinds contact with the Divine before this connection would be severed and the era of revelation would end. A few of the Prophets companions were gathered at his bedside. The wives of the Prophet, naturally his daughter Fatimah (a.s) among them, were there behind a curtain. The narrator of this occurance is Umar Ibn Khattab who narrates it for Ibn Abbas, saying: We were there with the Prophet. Between us and the women a curtain was drawn. The Messenger of God (s.a.w) began to speak saying: Rinse me with seven skins of water, (in those days cold water was used to bring down some types of fever) after you have done this bring me a piece of paper and some ink so I may write you something with which you will never go astray. [the expression used was which means so you will never go astray. because means 'never'] The Prophets wives said from behind the curtain: Do as the Prophet wishes. I (Umar) said: Be quiet. You are like the women who gathered around Joseph wanting him. If the Prophet is sick you cry and if he regains his health you seize him by the collar wanting your spending money. The Holy Prophet (s.a.w) said: They are better than you. 167

Jabir narrates as such: At the time of the Prophets death and during his last hours he asked for a piece of paper in order to write his nation a letter, so that they would never go astray nor lead others astray. Those who were around his bed made so much noise and spoke such idle nonsense that the Prophet refrained form doing so. 168

Ibn Abbas said: The Holy Prophet said at the time of his death; Bring me a piece of paper and ink so that I may write something so that afterwards you will never go astray. Umar Ibn

Khattab began talking and making a lot of noise saying: All of these cities remain and haven't been conquered, who should conquer them!? Zainab binte Jahsh the Prophet's wife said: Do as the Prophet ordered don't you hear that he wishes to make his last will?! Once again the noise began. It was then that the Prophet said: get up and leave. When they stood and left the room the Holy Prophet passed away. 169

Judging from the differences which exist in these Hadiths and the ones that will be related later, I presume that the Prophet repeated his directions several times each time the opposition group saying something to sabotage it. The Prophet insisted because of the love and avidity he had for his guidance, and they in turn prevented the progress of his speech by creating noise.

I think that the first time the Prophet asked them to bring him paper and ink so that he could write his last will, those around him who knew what he would write, said: No, it's not necessary, we have the Quran and that enough for us. The second time the Prophet repeated his desire they said: Sickness has overcome the Prophet, the Quran is all we need. The third time his orders were repeated they said: This man is talking in delirium. The Quran is enough, for us.

In Bukhari's book "Sahih", there is a Hadith regarding this event from Saeed Ibn Jobair. He quotes from Ibn Abbas who witnessed the occurance. (Ibn Abbas said: "Thursday, what a thursday!" Then he began to cry and he shed so much tears that the pebbles on the ground in front of him were soaked. Then he said that the Prophet's illness gained severity on that day, and he said: Bring me a piece of paper so that I may write you a letter and after this you will never be led astray. Those present differed, one group said: Do as the Prophet commands, while another group said: No, don't bring the paper!)

If in these circumstances someone wished nothing to be done its possible that he would create confusion in some way, bringing up words and remarks that would defeat the original matter at hand, and prevent it being carried out. It was such at that time. (Those around him began to argue even though it wasn't right for them to create such noise and dispute in the Holy Prophets presence). The Holy Quran has told us: Do not speak louder than the Prophet. 170 Ibn Abbas then adds: (the bystanders said: The Prophet speaks in delirium - and the Prophet, just like a kind and sympathetic father who has been confronted by his child's impolite, rebellious, disobedient words said: Leave me alone. This pain and suffering is more agreeable to me than your degrading statements).171

In the Hadith of this same narrator in Muslims books "Sahih" we read such: (Thursday! what a sinister Thursday!? Then tears fell from Ibn Abbas's eyes and I saw them as streams on his cheeks, then he said: Bring me the shoulder-blade bone of a sheep and ink (or a clay slate and ink) so I may write you a writing that will prevent you from ever going astray. They said: The Prophet speaks irrelevantly) 172

Another narrative is related in Bukhari's book "Sahih" in which Ibn Abbas says: [At the time when the Prophet's death was near there were certain men present in his home and room, amongst them Umar Ibn Khattab. The Prophet said: Bring me something so I may write you a letter that will keep you from ever going astray. At this Umar said: The Prophets' illness has prevailed over him and his words are not based on sufficient health and mind we have the Quran, Gods scripture being enough for us]. (Those who were present began to argue and they divided in two groups. One group agreeing with Umar and the other opposing him. The Prophet said: Get up from my side. 173 This noise and dispute in my presence is not allowed).

We see that in the Prophets' presence, in front of him, at the moment he wished to write down his last message, in order to leave as a heritage his last and most important words of guidance for the people, what they said and did. How do you think the Prophet felt at that time and what suffering did his dear ones Ali, Fatimah, Hassan and Hussein endure? At the most sensitive moments of ones life, the time of death and that of a great, learned man, not allowing him to speak or deliver his last will, this brings great grief and suffering. If also the guidance of one nation, the guidance of millions of human beings and even all human beings until eternity is at stake, what then is the enormity of this suffering?

In another place we find these words: When the noise and dispute heightened and the Prophet became upset at their actions he said: "Get up" and in some other narratives Ibn Abbas adds this sentence: The tragedy, the whole tragedy was that they didn't allow the Prophet to write his will". 174

It is completely clear that the great tragedy and suffering o f the Prophets and their executors was not their being killed, because martyrdom in the way of God was their honour. The true tragedy and suffering was when a prophet in his last hours wished to write for his nation his final message; (a message which would be their sure way to salvation and would prevent their possible fundamental differences) and his closest followers didn't allow it and prevented it. Meaning that they obstructed guidance and were a barrier to salvation. We understand the depth of the Prophets' inner suffering when he said: "No Prophet was tormented as they tormented me. Indeed, which prophets' companions treated their prophet in such a way?

Alright, lets see why they didn't allow him? In one narrative, after Umars last remark (This man speaks in delirium) we read: They said to the Holy Prophet: Should we bring the tablet and pen? He answered: After that remark what do you want to bring! What did the Prophet mean by that remark? A person who after years of claiming to follow him stands before him and looking him in the eye says: This man speaks in delirium. This very person, especially if he obtains a group of supporters - which he will later be able to prove that the Prophet wrote this letter when he was "not of sound mind", and that his words in this letter are based on delirium and nothing else! Maybe he would even add something like: - - in such a state the Prophet couldn't write his will. Even if he had written it, he (Umar) would have said: We had said that at that time the Prophet was speaking in delirium. This will is as such based on

delirium. Then persons such as Abu Ubaydah Ibn Jarrah, and Amr-e-Aas would also back him up (their good friend) saying: Yes we were witnesses to the fact that the Prophet was not well and his mind was not clear, and in that state the will was written. If remarks made in delirium had been proved regarding the Prophet, his words would have lost their credibility and his prophethood would have been harmed bringing about doubt in the minds of some. Later this would become an unabolishable point of disgrace in Islams' pure being. They certainly would have every means to prove their point and further their aim.

Now we will return to our original discussion.

Did Umar and his friends prevent the Prophet from writing his will because they were afraid the Prophets will would be confused or mixed with the Quran? Was it for this reason they told Abdullah the son of Amr-e-Aas not to write down the Prophets words? Or is the matter something else and the reason elsewise. We see that it is clearly proved that they were afraid some remark would remain from the Prophet which would become a barrier to their own interests and desires, and destroy the hopes and aims they had nurtured for many long years.

This powerful group prevented the recording of the Prophets words during his lifetime, and after the Prophet they tried to prevent the words memorized by his companions from being recorded and related. Weren't those who gained the governorship and leadership after the Prophet all from Quraish, and all of the Immigrants (Muhajerin)? Weren't the Prophets words in reproach of and damnation for them and their descendants?

Up until now our discussion has been on the first means of alteration which was the prohibition of the narration of the Prophets Hadith; preventing his words from reaching the people outside of Medina and the new Muslims, those who had not seen the Prophet in person. This was so that the Caliphates administration could train them in thought just as they themselves wished, and raise them as they so desired.

History Confirms Our Opinions.

In order to better clarify the events we narrated we will once again return to history.

During the Prophets dying moments, Abu Bakr was in his own home (which was on the outskirts of Medina in 'Sunh'. 175

Historians, writers of Hadiths, and geographical experts all agree that Sunh, the location of Abu Bakr's home, was outside the city of Medina. Even upon gaining the leadership he remained there for some time, sometimes coming mounted to lead the communal prayers and sometimes not coming at all, when Umar prayed in his place. 176 As such, Abu Bakr was not in Medina at the time of the Prophets death. The events that led to him leaving for home were as such: Abu Bakr led the morning prayers without the Prophets permission. When the

Prophet heard his voice he opened his eyes and lifted his head from Ali's lap saying: Pick me up. Ali took him under one arm and Fadhl Ibn Abbas took him under the other and they brought him to the mosque. The Prophet was so ill and in so much pain that he couldn't put his feet on the ground. According to Bukhari in his book "Sahih". 177 The Prophets legs were like two sticks being pulled on the ground and as such drew lines in the dirt. In this condition he went towards the "Mehrab" (pulpit), pushed Abu Bakr aside thus interrupting the prayer, then he himself beginning the prayer........

Abu Bakr was thus confronted with defeat, and so he wouldn't be completely broken and totally set aside from the scene, after prayers he went to the Prophet saying: Allow me to go home! The Prophet possessing modesty and decency gave him permission without saying anything else to him and he left for Sunh. Therefore all of the events before and simultaneous with the Prophets death occured without the presence of Abu Bakr. The political directors on the scene however felt danger and were afraid that an oath of allegiance would be pledged without Abu Bakr being there, and so to say the god of the governorship and leadership of the nation would inevitably slip from their hands. Because of this they acted out another plan. Umar began screaming: The Prophet has not died. Like Moses he has gone to his lord - Moses disappeared from among his people for forty days and after forty days he returned, but the people had said he had died - I swear to God that the Prophet will return just as Moses returned and he will cut off the arms and legs of those who thought him dead. 178 And in another narration; I will cut off the head of any one who says he is dead with this sword. These actions, which were performed with great energy and vigor, surprised everyone and made them hesitate, some asking him: Has the Prophet spoken to you about this or made a special testimony to you on the matter of his death? After which he gave a negative reply.

Umar screamed and threatened so much that his mouth foamed. 179 In the middle of all this, Salem, Abu Huzaifehs freed slave, one of his close aids and one of those loyal to his party (cause) went to Sunh to bring Abu Bakr. The raving and threats continue until Abu Bakr enters the center of the crowd. When Umar saw Abu Bakr his shouting and clamour was forgotten and he sat down. 180 During that time one of the Prophets companions had recited Quranic verses for him which proved the Prophets' death; but he had not listened, and payed no attention. Amr-e-Ibn Ghais Ibn Zardeh read this for him:

'---Arabic text---'

181 and others mentioned other reasons but it had no effect on him. Just seeing Abu Bakr and hearing his speech (even though he only repeated those very verses) pacified Umar.

Historians have given various explanations for this occurance. Some say: Because of Umars great affection and love for the Prophet he couldn't believe his death. Some said: He had lost control of his senses because of the severity of the tragedy and thus his actions on that day were not based on a sound state of mind. But we think that the great scholar Ibn Abi al-

Hadids opinion is correct when he said:

[When Umar heard of the Prophets death he feared the peoples revolt and uprising on the matter of the Imamate. He was afraid that the Ansar (helpers) or some others would take over the leadership and government. Consequently he saw it expedient to keep the people quiet in any way possible, and for this reason he said what he said and caused the people to hesitate and doubt so that the religion and government remained intact. All of this went on until Abu Bakr arrived.]

As such we see that the party was at work and was striving to gain control of the events taking place. Preventing the Prophet from writing his last testimony in the final moments of his life was only for fear of the written, decisive appointment of the next leader. After his death they also took control of events so that this appointment could not be made by oath of allegiance.......

Here, although it does not deal with the particular incident at hand the narration of this historical point is necessary in our discussion We may read in Tabaris book "Tarikh" and in other creditable records; When Abu Bakr was at his dying hour he called for Uthman. No one else was present. Abu Bakr said; Write this down:

In the name of God, the Compassionate, the Merciful. This is what Abu Bakr testifies as his last will to the Muslims......

saying this he fained. Uthman continued writing:

I have appointed Umar Ibn al-Khattab as my successor and in doing so had your best interest in mind.

At this moment Abu Bakr came to and said to Uthman:

Read to me what you have written.

Uthman read the will to him: Abu Bakr said:

"Allahu Akbar"

and then added:

I think you feared if I died in this state of unconsciousness the people would end up in dispute?

Uthman said:

Yes!

Abu Bakr then said:

'---Arabic text---'

and then signed Uthmans' writing.

Afterwards they took the will to the mosque. Umar was sitting among the people and with a stick in his hand he says:

O' People, listen to and obey the words of the Holy Prophets' (s.a.w) Caliph, he says: I have done all I could in your best interests!

Pay attention here that Umar does not say Abu Bakr was talking in delirium and doesn't think that pain has overtaken him, and does not take refuge in Gods scripture. Those were all peculiar to the Prophets last testimony. We ask you, was the matter as simple as it appeared or did they by any possible means wish to prevent the Prophet from writing his will? Was the real reason for the prohibition of narrating Hadiths fear that they would become confused with the Quran. Or did they fear that the pure and good men among the companions would be clarified, who were not of their group and party - or that the insurgents and hypocrites would be revealed.

Haven't we read in the Quran:

"There are some people in Medina who are so experienced at hypocrisy that you don't recognize them, We recognize them. You as a human being even with all of your greatness, intelligence and insight can not distinguish them from the others who are faithful, we must inform you of their existence in revelation".

According to explicit Quranic verses these persons existed in Medina among the Muslims and were so mysterious and sly that the only way to recognize them was to rely on divine revelation and the words of the Prophet. Because of this the words of the Prophet must not be related so that in their midst curtains would be drawn and a group discovered. In this way we have come to understand the reasons for the occurance in Abdullah Ibn Amr-e-Aas's Hadith and the events subsequent to the Prophets death. We have also arrived at the reasons for the prohibition of the narration and recording of Hadith. We have discovered the mysteries and secrets surrounding this important event.

Up to this point we have studied the first means for the alteration, change and concealment of

Islamic truths which was the prohibition of the relating and writing of the Prophets Hadiths; and we have judged it within the limits of these short discussions. For one hundred years Hadiths were not written, and they trained the Muslims just as they wished. In other words, the ruling administration took hold of the peoples religious, political and social limits and rules and in all of these subjects gave the people their own way of thought, controlling them as such. They gained this power when the Prophets Hadith, the second pillar of Islam, was eliminated from the social scene and lifestyle for the Muslim community. Only that which caused no harm to the ruling administration and did not oppose the governments political policies was propagated.

BACK

3 CAUSES OF DISTORTIONS

Introduction: A review of past discussions.

Our primary discussion revolved around discovering what Islam originally was and what it became afterwards. This was so that as a result we could find out what our duty is in this time and era and understand our responsibilities in this respect.

It was on this very course that we were informed of the Prophet's prediction that whatever occured in past nations and religions would also occur in this nation: or [to a hair]. In considering this, we said and observed that previous religions were upturned and altered by the bullies and evil persons of past eras, who took over the religion after each prophet. These alterations continued, until the entire religious creed brought to that nation by its prophet had completely lost its genuineness, and no matter how they strived, the human race could not once again discover its original form.

These events, based on Divine Sunnat and human nature, also occured in this nation. Mohammads (s.a.w) religious creed was the final Divine Message, and because Divine grace necessitates that the human race must never be without guidance, and it must be attainable after the necessary striving and effort; the altered religious creed and upturned Islam in the Final Prophets nation was once again restored by the self-sacrifices of the Holy Imams, returned to the nation and place within reach of those who desired the truth.

This was the main format of our discussion which we have once again repeated here.

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In the Previous book we studied in detail one of the important factors in the alteration of religious creeds. In reality it may be called the cornerstone of alteration; and its the concealment of the Prophets Hadiths and the prevention of their propagation and publication. If with regard to previous nations the Quran says: '---Arabic text---' in this nation not only do those in charge conceal religious truths they also prevent the devoted followers of Islam and the Quran from repeating them and they burn their written copies of Hadiths. How can religion come to us this way? Here it is that the first and most important means of alteration gains its embodiment.

In our discussion and study we will now refer to the second means used by the governments leaders and powerful, to alter Islam. This means, being a follow-up on the first means, came about in the following manner; In the first phase these bullies prevented the propagation of Islams second pillar (the Prophets Sunnat) for as long as they could. However, just as they knew that despite strict control a black market in trade could exist, they also knew the there would be some persons among the public who would propagate factual Hadiths, that opposed the governments policies. For this reason, a special plan was necessary in order to deal with this. We have seen that Maesam Tamar narrated Hadiths for the people from a cross and they heard them and wrote them down. They cut off Rashid Hejrys legs and arms leaving him to die but during this he told his neighbours to come record Hadiths instead of crying. They exiled Abu Dharr from city talk, and despite all of that he related Hadiths. Which were related against the Caliphs will? They solved this problem with one plan, and that being the second plan and means for the alteration of Islam tried by them!

By God, how strange, painful and tormenting! Tears should be shed over this, not Sayed Al-Shohada! This is because this deed was a three headed arrow shot at the heart of Islam. No person was injured and no blood spilled, but they killed the spirit, way of thought and peace that hundreds died to preserve!? It also once again became necessary for tens of the worlds pure generations to sacrifice their precious blood for its return.

What did they do? They devised a plan to eradicate the validity of the Prophets words, so that if someone should hear a Hadiths of the Prophet it would bear no credibility with which a fact could be proven or a correct action advanced; in other words the ability to recognize true Islam and act thus wise would be eradicated!

Is such a thing really possible? In Mosess (a.s) nation was it possible for his community and people to prove that his words, remarks and speeches were unreliable and worthless? What would be left of that Prophets religious creed if that was proved. It is with the utmost regret that we say that this occured in the Islamic nation! This religious sanctity and value was attacked from various sides, and much effort was put into this aim! We ask; after all of these attacks and efforts, what value was left for the Holy Prophets words among the Muslim people? Wasn't it only rational and natural that they would lose their belief in the Prophets Hadiths - the second pillar of Islam?

The effects of this deed was much more than that which we saw in the study of their remarks such as:

'---Arabic text---'

182 At that time they declared that the book of God was enough for them; nothing else being necessary. Here, however, they fabricated events and created reasons to prove that other things (in other words, the Prophets remark) according to principle have no worth, value or

credibility!?

182) A discussion and study of these remarks by the leaders after the Prophet may be found in "Book two" of this series.

The Second Factor In Alteration

Certain narratives may be found in Muslims "Sahih", Ahmads "Musnad" and other authoritative records. According to these narratives A'ishah is their relator. Even though there are other narrators, I will relate it first from A'ishah because the credibility of her Hadiths is greater than the others in the eyes of the Sunnite sect.

According to the narrative of Ahmad Ibn Hanbal in "Musnad" it is as such: Aishah says:

"A large number of people from various Arab tribes had come to see the Prophet, and gathering around him they were requesting various things of him. Their number reached such an extent that they were pressing upon the Prophet causing him discomfort. In order to aid the Prophet the immigrants rose and pushed away the tribal Arabs from around him, clearing the way the tribal Arabs from around him, clearing the way for him to reach A'ishahs doorstep but he was forced to let go of his cloak loosing it in the crowd. Upon reaching A'ishahs doorstep he jumped upon it saying: "May God curse them!" Aishah says that she said: O' Messenger of God they are eternally damned, you cursed them and your curse will cause their damnation! The Prophet answered: O' daughter of Abu Bakr, By God no, those whom I cursed will not be damned - This lie reaches its peak here. See how far this falsity goes and what they say to remove the credibility from The Prophets words - The Prophet said: I have made a covenant with my Lord a covenant containing no infringements: I said to my God: My lord, I am a human being just as all other average persons in that I became angry. If at such a time I should make an unworthy or bad remark to a believer make that remark an atonement for his sins, so that my curse will become the atonement for their sins. 183

In another narrative by Aishah in Muslims "sahih" she says: "two men came to see the prophet and held a discussion with him. I didn't hear what they said but the holy prophet became very angry because of their words and gave them curses and ill words in reply. When they left I said: If some will find good fortune those two never will He said; why, what has happened? I said: because you cursed those two and called them names! He said: Don't you know what covenant I have made with my lord. I made a covenant saying: My Lord! I am a human being. For every Muslim that I call names or curse, make this curse or ill words purity and zakat for them, as a result of my curse purify and cleanse him". 184

Now, after all of these narratives from the most creditable record, relate that the Prophet had cursed Muawieh! This curse will be seen as proof of his purity! If you were to relate that the Prophet cursed Abu Sufian or others, what negative effect will it have? This curse means

superiority, not inferiority! It is an honour, not disgrace and shame!

The third narrative is also narrated from Aishah who says: "The Prophet brought a prisoner to me. After the Prophet left, the prisoner escaped as a result of my carelessness. The Prophet returned and asked me what happened to the prisoner. I told him that while I was busy talking with the other women the prisoner escaped. He said: Why? May God cut off your two hands. Then I was thinking that because of the Prophets curse my hand will certainly be cut off. I kept looking at my hands and wondering which would be cut off first, and became completely immersed in this thought! The Prophet came home and saw how I was staring at my hands, turning them over repeatedly. He said: What happened! Are you crazy that you move your hands such? I said: You cursed me, I'm turning my hands and looking at them to see which come off first! Then the Prophet looked towards the sky and after words of prayer said: O' God, I am a human being and just as other people became angry, I am also enraged. If at such a time I curse a believing man or woman make that curse purity and cleanliness for them!" 185

The fourth narrative is also from A'ishah. She says:

"The Holy Prophet would begin praying and then pray so long that I tired. He would say: O' God, I am a human being! Don't punish or requite me for cursing and or tormenting a believer, or other person! 186

Another narrative has been related from Ai'shah that tells of a day when the Prophet entered her house, sat facing the Qibleh, and raising his hands said: My lord I am but a human-being don't reprimand or punish me if I have scourged or tormented one of your slaves! 187

In yet another place she says: I saw the Prophet with his hands raised in prayer, while he was saying: My lord, I am only a human-being, don't punish or reprimand me if I have persecuted a believer or have spoken ill words to him. 188

These types of narratives, the majority of which are related by A'ishah, are not only one or two in number. Numerous examples of them may be found in famous collections of Hadiths. 189

There are also narratives in the most important Sunnite collections of Hadiths related by the Prophets companion Abu Harireh, another of their creditable narrators says:

The Holy Prophet said: My lord, I am making an agreement with you that you will never break. I am only human, If I have persecuted, cursed or damned a believer, make resurrection day he will gain you favour and closeness. 190

In another narrative he says: The Prophet said: My Lord, Mohammad is but a human-being, just as all other men become angry (wrongly or rightly) he also is angered. I have made a deal

with you that you will never break. Whenever I persecute, curse, or whip a believer, make this act of mine an atonement for his sins and gaining of your favour so that he will be close to you on resurrection day. 191

From these authoritative Hadiths in Sunnite sources we draw the conclusion that the Prophets cursing of Muawieh, Abu Sufian and other Quraishite leaders is only the reason and means of their closeness to God, causing their purity and an atonement of their sins. Therefore, it becomes clear who reaps the greatest benefit from these Hadiths, those who for many years to follow, were the Muslims leaders, having control over the people lives, property, religion and customs.

Again A'ishah relates that the Prophet said: I have make an agreement with my lord upon which there may be no infringement. I said to him such: My lord I am only human, I become angry just as they do I become upset and hurt. So for every Muslim that I have hit (for this reason), cursed or prosecuted, make these acts of mine forgiveness, mercy and favour for him so that they may be close to you on the last Day. 192 In another place she claims that she heard the Prophet say: O A'ishah don't you know about the pact I have made with my lord? I said in this pact: O lord I am a human-being and just as a human-being is angered I too become angry, so for every Muslim I have cursed make my curse pardon for him! 193

She also says that the Prophet told me: Don't you know O A'ishah, that in my prayers to God I told him that I am only human and will inevitably become angry; for every curse I make based on this, regarding one of blessing, good, pardon, mercy and purity for them! 194

They related many narratives from the Prophet on this matter, not one or two, not one or two ways. When these types of narratives exist, how can the Prophets Hadiths be an indication of the truth and iterator of reality? What form will his identity as a Prophet or even as a Muslim take!?

The instances of these improper curses and ill words were shown by A'ishah to be not just one, or two or three times. At one time it is a group of Beduin Arabs. These servants of God had come to Medina and had requests of the Prophet. He cursed them. One time he cursed two Muslims who had come to see him. One time he cursed A'ishah and so on.......Secondly each time he said: I have asked of God and have made an agreement with him that these curses should be make for the cursed, blessing, pardon, mercy and proof of their esteem!

Lets Look into these Narratives

Now we will examine the narratives related above. In Bukharis "Sahih", Muslims' "Sahih", Abu Davouds' "Sunan" Ahmads' "Musnad" and Abu Avaneh's "Musnad" this narrative has been related from Abdullah Ibn Massoud. he quotes the Prophet as saying:

"To insult a Muslim is debauchery and to fight him is blasphemy". 195

Another narrative from Sabet Ibn Zahak has been related, he being a companion of "Bayat Rezvan'. Here the Holy Prophet states:

"And if he damns him its the same as if he had killed him". 196

Abu Davoud relates: One of the Prophets companions had been caught in a heavy wind and as it blew the cloak off of his shoulders he cursed the wind. The Holy Prophet (s.a.w) said: Don't curse the wind. It is something that doesn't deserve to be cursed the curse returns to the curses". 197

The same relates from the companion Abu Darda: The Holy Prophet said: "If a curse is not deserved by the curse the curse returns to the curser". 198

Ibn Massoud narrates that the Prophet said: "A believer is not a reproacher, a frequent curser, or a speaker of ill or foul words". 199

It has been related from Abu Darda that the Prophet said: "Those who undeservingly curse someone, will neither be an interceder nor a witness for the people. 200

And it has also been related that the Prophet said to one of his wives:

"I forbid you to be a frequent curser"
"Cursing a believer is the same as killing him".
"Its not proper for a believer to be a frequent curser".
"You cannot be a frequent curser and also one of the pious."

O' Abu Bakr, frequent curser and pious. By God no!

These two qualities may not be found in one person". 201

Again it has been related that A'ishah had said: I was with the Prophet when I cursed the camel that I was riding. The prophet said: "Something that has been cursed should not remain in our company, let it go, remove it from this caravan". 202

Also she said: I was riding a camel and I cursed it. The Prophet said: "Now that you have cursed that camel don't ride it again". 203

In Muslims "Sahih" this narrative is found in which one day a woman of the Ansar cursed her camel.. The Prophet then said: "Take away that camels saddle and free it. The cursed camel

must not be with us". 204

With regard to these Hadiths how could it be possible for the Prophet himself to have cursed all of those Muslims and believers undeservingly?

In highly creditable records of history and Hadiths it has been related from A'ishah that: The Prophet has never cursed a believer in order for such to be said or remembered". 205

Doesn't this statement represent a weak memory? The same person who relates. all those improper cursings of Muslims by the Prophet says: The Prophet never cursed a Muslim.

In those same creditable records A'ishah once again relates the Prophet never took his revenge from someone because of the torment they caused him except for times when Divine laws were infringed upon. He never punished someone with his own hand. He only punished them in the way of God. No one ever requested something of him that he replied no; except for when their request was something prohibited by God, because at such times he was more distant from the prohibited than any other person. And whenever he was confronted by two paths and had the option to choose between two ways of doing something he always chose the way and path that was easier for the people.

In another place A'ishah once again says 206: I never saw the Prophet strike a female or male slave or servant and he never at any time beat or struck one of his wives. In principle he never hit anyone except of curse in times of war and Jehad. He never took revenge of someone for saying something about him unless the matter was related to God and religion, at such times he wouldn't certainly react. He was never presented with two ways of doing something that he didn't choose the easiest for the people unless the easiest was a sin since at such times he was always the furthest from sin.

Another time we hear from A'ishah that: The Prophet never used bad language and never made a noise or a commotion in the streets or market. He didn't forgive, possessing remission and overlooking such things. 207

Several Jews were passing by the prophet and instead of saying: "Greeting to You", they said "Death to you". A'ishah who was present there-according to her own words - said: May death be to you and may God damn you and his wrath be upon you!! The Prophet said: Calm down A'ishah. You must show moderateness and leniency. Refrain form bad and foul language. 208

These are things which A'ishah herself has related, and narratives that have remained for us of the Holy Prophet. We also saw a few Quranic verses at the beginning of this lesson. God says to us in the Holy Quran that:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your

falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful". 209

And also:

"Noon I swear by the pen and what the angels write. By the grace of your lord you are not mad. And most surely you shall have a reward never to be cut off. And most surely you conform (yourself) to sublime morality". 210

We see that God speaks of His Prophet in this way and describes him as such, but the narratives existing in the Caliphate schools authoritative texts try prophets actions and words is carnal desire. They insist because of his anger or displeasure with regard to certain persons, are not related to the truth or reality.

Again we return to the Quran:

"I swear by the star when it goes down. Your companion does not err, does he go astray; nor does he speak out of desire. It is naught but revelation that is revealed". 211

Of course we know that there are two types of revelation; its either the Quran of which both the words and meanings are from God, or the Prophets Hadiths in which the meaning and concept was inspired by revelation and the words and expressions used to express it were chosen by the Prophet himself. Either way the Prophet did not speak out of his own desire. This was the Quranic insight regarding the Prophet and the correct Islamic recognition of him.

Why Did They Say Such Things?

Now, with the knowledge that the first group of Hadiths are false lets see why these sorts of Hadith came to be, and why these acts were ascribed to the Prophet? These Hadiths strived to make the Prophets commendations and refutals worthless and even further than that make the Prophets words in general valueless and uncreditable. This was done so that if a Hadith or Hadiths escaped the strict censorship of Hadiths that went against the Caliphates policies, they could never be freed from these bonds! The result of this being that if a commendation of Salman is related from the Prophet or if they repeat a remark of his about Ammar such as: "Ammar is one with the truth, and is never separated from the truth" Or if from his holy mouth it would be heard that he said about Abu Dharr:

"The earth or heavens has not produced one more truthful than Abu Dharr".

It would no longer bear any value or have any credibility or worth.

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In our previous lessons we learned that Quraish during the Prophets lifetime had told Abdullah Ibn Amr-e-Ibn Aas:

You write down everything you hear the Prophet say? Even though he is like all of us human beings and speaks in states of anger and satisfaction. Sometimes he is pleased with someone and is happy, in return praising him and commending him. At another time he is angry with someone and speaks ill words to him, reproaching or slandering him. And you write down and record everything he says on the basis of this human characteristic. We also saw that Abdullah refrained from writing down the Prophet's words and eventually told the Prophet of the Quraishits remarks. The Prophet said: (Write down my Hadiths as you used to, I swear by who holds my life in the hands of his power, nothing but the truth comes out of these two lips. Words and Hadiths are the same at all times, all are the truth).

After looking at this Hadith we may better understand the reason for the propagation for the narratives under consideration. We may also realize why the Quraishites, who later took over the highest government positions, devalued the Prophets curses!!

In order for you to acknowledge the truth of our words we will refer to Muslims book "Sahih" and he has named it as such:

"Regarding the person the Prophet curses or speaks ill language to and Gods making that curse or ill words cleanliness and purity for him".

Under this chapter title Muslim mentions some of the narratives of Abu Huraireh, A'ishah and others of which we have seem examples, then at the end of this chapter he narrates the story of the Prophet cursing Muavieh. The story goes like this:

"Several times the Prophet sent Abdullah Ibn Abbas after Muavieh, summoning him. Each time Ibn Abbas would return saying that: "Muaveh is eating". Eventually the Prophet said: "May God never make him full" And they have narrated that until the end of his life Muavieh ate so much they he tired but never became full.

We had seen that one day the Prophet saw Abu Sufian astride a camel while his two sons Yazid and Muavieh were with him, one to propel the camel and the other to halt it. he said:

"May God damn the rider, propeller and puller of that camel".

You see that due to the Hadiths under consideration these types of curses for persons such as Abu Sufian, and Muavieh will have no meaning for them except blessing, purity and remission. Therefore no matter how many narratives of the Prophet you relate regarding his

lacking in creditability they will only be a praise and eulogy of their superiority and greatness.

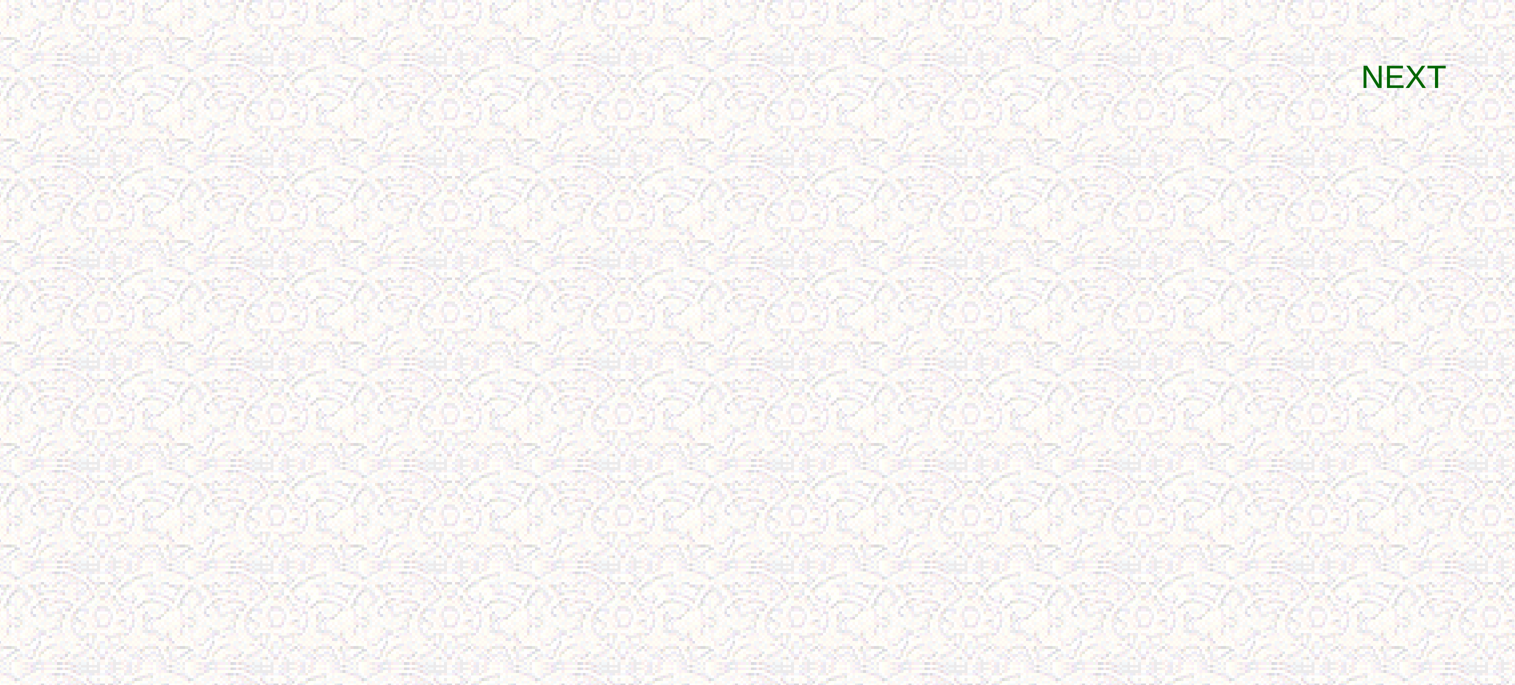
Also, previously we saw that the Prophet had cursed Hakam Ibn Al-As and all of his descendants - except for the faithful among them whom he said were very few. We also know that most of the Ummayed caliphs were the descendents of this very Hakam: Abdul Mulk, Solaiman, Hesham, Valid and Yazid etc.... All of them were damned in this curse! Do you think that the powerful and Caliphs did not plot to remedy such narratives? Of course they thought of a remedy and went to great efforts to put it to work!

This group of bullies should think of a remedy for this categorical narrative from Umar Ibn Marwah Jahmi.

He says: Hakam Ibn Abi Al-As, the third Caliph Uthman's paternal uncle, Marwan's father and the grandfather of the Caliphs of Bani Ummayed, came to the prophets door and asked permission to enter The Prophet, recognizing his voice said: "It's a serpent that has come, let him come in. Damn him and everyone of his offspring except for the truly faithful who will be of course very few. They will attain high positions in this world but not in the next!!"

There are many authoritative historical narratives and stories regarding this matter but we will stop here because they are sufficient to clarify the reason for the fabrication of the narratives spoken of here. In this way we come to recognize and understand the reason for the fabrication of narratives which removed the creditability from the Prophets statements. We also came to realize how the Prophets words of praise for one group of persons and revealing some persons or curses regarding a certain other group lost their value becoming worthless.

NEXT



The Prophet Is Unfamiliar With Worldly Affairs.

What we have seen until now was one group of narratives designed to make the Prophets Hadiths worthless. Also on these lines there exists another group of narratives with the same plan in mind. We will now look into them.

They have narrated from A'ishah and Anas that: "One day the Holy Prophet was passing by a Palm-Grove. A group of men were busy pollinating the Female trees. We know that all trees have males and females including date-palms and the female is the one which bears fruit. The male date-palm has a cluster called (Tala') in Arabic. The palm-grove's owners cut off the male palms clusters and shake them on the female trees new clusters so that the male palms pollen will fall on the female palms clusters, dates being produced as a result. If this is not done the dates will not grow and sweeten, and there will be no dates. This is known by all of the people who live in regions that grow palms and is not something that is hidden or kept secret.

After this necessary remark we now return to the main event. When passing a group of men who were busy pollenating their palm trees, the Prophet sees what they were doing and tells them that if they didn't do that, the dates would turn out better. The Muslims obeyed his order and as a result the dates of Medina were ruined that year. Another day as the Prophet was passing by the Palm-grove and seeing the dates that were all ruined by his order said; Why are your dates spoiled? They replied: You told us that if we didn't pollenate the palms our dates would be better and when we followed your advice our dates were spoiled! The Prophet said: [You are more informed of your worldly duties than I, and know better how to go about them!!!] 212

What is the result of these types of Hadiths which exist in the most creditable Sunnite books? Doesn't it bear the consequence of saying that the prophets statements regarding worldly affairs have little value? For example if the Prophet has appointed a leader or guardian for the people after himself it would have little weight because the people can find a better leader themselves and appoint him; since he had said himself, and proved with his own actions that the people are more informed and intelligent with regards to the worldly duties!

The next result was that the people would get the idea that religion had come to teach them how to pray, fast, supplicate and finally how to worship but has no hand in worldly affairs, having left these matters to them since they were more knowledged of such things. These types of Hadiths want to say that if the Prophet teaches prayer, fasting and worship there is no problem but he makes mistakes in worldly affairs since he has spoken his own opinion, having received no divine instruction in these matters. Doesn't this go on to say that religion

and politics are separate and that religion has nothing to do with social life and matters related to the human world, having nothing to say and no message on these lines. Doesn't this resemble the Christian saying: [leave Caesar, and God's work to God]

Until this day I haven't seen anyone find fault with these Hadiths. No scholar has questioned them. In all of the books on Hadiths and research into weak Hadiths the narratives above mentioned are not included. Why? Because these narratives appear in "Sahih" by Muslim, and this book and their life have no room for fault or question in the Caliphate school and are held as completely creditable.

How do you think someone who believes in the factuality of these Hadiths thinks about the Holy prophet, and in what level of humanity, intelligence and common sense do they recognize him to be? Do they in principle see him on the level of an average human being in possessing reasoning and thought? A Prophet that the Holy Quran in all truth has said about him:

By the grace of your Lord you are not mad.

The Quraishite infidels only ascribed the Prophet with madness but these types of Hadiths prove it in practice. If you were to travel to a region where palm groves are abundant and ask any youth how palms are made fertile you will see that they know all about the matter of artificial pollenation, and also know that without it the palms will bear no fruit.

However, these narratives say that even though the Prophet was over fifty years old he didn't know about this simple matter. It is also interesting to know that orientalists have also payed close attention to these Hadiths and have written books having them in mind. In reality the real reason that orientalists have based all of their studies on the Caliphate schools books and records is the existence of these weak points, thus introducing Islam and its Prophet according to the view points found in them; because this way they can better make Islam the target of their hostile attacks and criticisms.

The original instigators however strived to bring the Prophets personality even lower than that of an average person with these narratives. This was so first of all they could remove all credibility from his words which represent Islam, and second of all so that Caliphs after him would be comparable with him and even better than him. This would as a result give the Caliphate its necessary credibility and value.

The Prophet Forgets Quranic Verses.

The third group in this type of narrative which attacks the Holy Prophets identity are those which try to prove that the Prophet was forgetful. They say that he even forgot the Quranic verses revealed to himself, taught to the people himself, and was commanded by God to

explain and interpret, as if he wasn't familiar with it at all. We see these statements in the narratives to follow:

1) According to a narrative reported by Bukhari, Muslim and other creditable experts of Hadiths, Aishah and Abu Huraireh have related: One day while the Prophet was sitting in the Mosque he heard a Muslim reciting the Quran, then saying: May God have mercy on him. This reciter and reader of the Quran has reminded me of verses that I had completely forgotten and had been dropping from a certain surah in the Quran. 213 In this narrative such has been related form A'ishah. Now lets see what God says in the Quran:

We will make you recite so you shall not forget". 214

Quranic commentators have said: Before this verse was revealed, the Holy Prophet (s.a.w) would repeat the Quranic verses as they were revealed so he wouldn't forget them. Even before the verse was completed he began reciting it. But after this verse was revealed the Prophet was no longer afraid of forgetting them and he became content with God's support. As such we see that in other verses the Prophet is commanded:

"Do not move you tongue with it to make haste with it, surely on Us (devolves) the collection of it and the reciting of it. Therefore when We have recited it, follow it's recitation. Again on us (devolves) the explaining of it". 215

And again we find in the Quran itself this command:

....and do not make haste with the Quran before its revelation is made complete to you......216

In creditable narratives there exists information which strongly condemns these Hadiths. In Bukharis book "Sahih", Ibn Majeh's "Sunan" and Ahmad Ibn Hanbal's "Musnad" we read that The Holy Prophet read the Quran to the angel Gabriel once a year but in the year of his death this was done twice. 217 This means that the Prophet read the entire Quran from beginning to end and Gabriel listened.

In another place it is discussed and proved historically that the Prophet had a special method for teaching the Quran to the Muslims. When the verses were revealed which all concerned one topic he would recite them for the people so they could memorize them, and so those who knew how to write could record them on stone, bone, wood or leather. In this way all of the Muslims recited the Quran, wrote it down and memorized it. Afterwards the Prophet would begin to teach the practical and theoretical interpretation of these verses and until they had not learned it he would not move on to others. 218

We must judge fairly; with this orderly method of teaching and training and the great amount

of importance the Prophet placed on the teaching of the Quran to the people and with attention to the fact that all of the knowledge in that age was limited to the Quran, can we accept that the Prophet refrained from protecting the Quran (his religions principle book), or was careless with regard to it, forgetting or omitting several of its verses.

2) They have narrated another narration of Abu Huraireh in Bukhari and Muslim, relating that he said:

In one prayer-the narrator forgets whether it was evening or night prayer-The Prophet performed two Rakats of the prayer with us, and before the prayer was finished, after two rakats he gave the greetings and stood and moved away towards the place he always stood when making a speech. He stood there and clapped his hands together just as an angry person would. He hit his right hand with his left. Pay attention that this fabricator so precisely relates this narrative that you won't think its a lie. Those who were in a hurry left the mosque first. Abu Huraireh continues: Abu Bakr and Umar were there but their awe and reverence of the Prophet prevented them from speaking. I thought that perhaps there had been a new revelation and the prayer had been shortened to two rakats. Zolyadain got up, 219 - he was one of the companions who was called this because his hands were unusually long- and he said:

"O Prophet of God, did you forget or has the prayer been shortened to two Rakats? The Prophet replied: I neither forgot nor has the prayer been shortened. Then he asked the others; Is what Zolyadain said true? Have I prayed less than I should have? The companion replied; Yes, Prophet of God you recited less than required!!

The Prophet returned to his place and performed the amount of the prayer he had forgotten, gave the greetings and Takbeer and after performing a prostration returned to the place for delivering sermons. Abu Huraireh says: The Holy prophet returned to his place of prayer after hearing the companions words and performed the amount of prayer he had forgotten with the congregation. If the prayer had three rakats he performed one more and if it had four rakats two more were performed with the people. Everyone followed him in the prayer, afterwards performing extra prostrations. Notice that Abu Hurairah depicts himself as completely circumspect in this narrative saying that he doesn't know exactly which prayer it was so the listener will believe his veracity.

To study this narrative we must look at history. History tells us: Zolyadain was martyred in the second year of the Hejrat in the battle of Badr, and Abu Huraireh came to Medina from Yemen in the eighth year of the Hejrat, then accepting Islam. Abu Huraireh came to Medina almost five years after Zolyadains death and had never even see Medina during the time Zolyadain was living there. Abu Huraireh told this story as a narrative at a time when Zolyadain was not around nor most of the other companions, and no-one dared to complain about it or refute it. Maybe this story was made up when he was the governor of Medina in place of Marwan Ibn Hakam during Muawiehs' rule and slandering and creating lies related to

the Prophet had buyers, while an enormous amount of the money in the public treasury went to creating such Hadiths!!

Afterwards, caliphate Scholars inferred various religious laws from this narrative for example turning you back on the Qibleh during the prayer is alright and because of that you don't have to re-recite the prayer, speaking during prayer is allowed and etc.

219) In five narratives in Bukharis "Sahih" and in Muslims book this name has been mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of Badr, 5 years before Abu Huraireh became a Muslim and moved to Medina.

3) Once again in Bukharis "Sahih" and Ahmads "Musnad" it is narrated from Abu Huraireh that:

Everyone had gathered for communal prayer, everyone was formed in rows behind the Prophet ready to perform the prayer. The Prophets was in his place ready to lead them in the prayer. Everything and everyone was ready for the Prophets takbeer when suddenly the Prophet remembered he was in a state of impurity! Abu Huraireh adds: The prophet said to us: Stay in your places just as you are now. He then went home performed his "ghusl" and then returned to the Mosque. He went to his place of prayer while there was water dripping from his head, recited the takbeer, and led the prayer while we performed it with him. 220

If such events occured in the Prophets lifetime, or if they are related truthfully or falsely by persons who appear to be of his supporters, what esteem will remain for him? He is so forgetful and careless that he performs a three or four rakat prayer in two rakats, or on another day he forgets his own Quran and when a Muslim recites it says: I had omitted this verse from the Quran, this man reminded me of it, may God have mercy on him. You will see that as a result of the narration of this collection of Hadiths, what will be left of the prophet and what worth and esteem will he find in the views of those who believe these Hadiths!

We will end this lecture with one more narrative by Abu Huraireh. This narrative shows the real identity of Abu Huraireh the great narrator of these types of narratives, which unfortunately exist in the most creditable Sunnite books of Hadiths. One day Abu Huraireh said amongst a group of Muslims:

"The best alms is the property a rich person leaves for his children! A listener who afterwards also related this narrative said: I said to him: "Did you hear that from the Prophet himself?" This proves that a group of Abu Huraireh contemporaries also recognized him for what he was or at least they had come to doubt his words or him because of the numerous Hadiths Abu Huraireh, seeing the doubt in the listener of his words or realizing his disbelief, admits

an enormous fact saying:

"No I didn't hear it from the Prophet, in truth its from Abu Hurairehs' sack!! 221

This narrative from Bukharis book "Sahih" is narrated in Ahmads "Musnad" using different expressions which is even more interesting. According to the narrative in Ahmad Ibn Hanbals "Musnad" the people say to him:

"Did you hear that remark from the Prophet, did the Prophet say that, or did you take it from your own sack? Abu Huraireh said: This narrative is from my own sack. 222

Can it be known how many of these manufactured Hadiths came from his own sack? Can it be known to what extent these types of Hadiths changed the visage of our revered Islam? It can be considered probable that of the collection of more than five thousand Hadiths by Abu Huraireh many are his own creations or according to his contemporaries interpretation, came out of his own sack!

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Our lecture and study revolved around the second means by which Islam was altered. These narratives with their efforts to discredit the prophets words and lower his esteem removed the reliability from an enormous part of true Islam. Therefore if the Prophet scolded or cursed, and if the Prophet praised, commended or payed tribute it has no credibility or true basis because he is human and life every other human becomes angered or happy. Also if he speaks of this worlds matters and gives advice, whatever he says has no basis or credit, being worthless. Later of course they studied these types of Hadiths and with great effort tried to create religious foundations and basis for them. They said: The Prophets words were based on his own personal vote and opinion. He gave an opinion and exegisis and others who opposed him on these matters, like the Caliphs, all gave their exegesis and expressed their opinions and vote. These types of oppositions are seen as the opposition of two jurisprudents with one another and there is no objection to it. As such, if the Prophet made a remark, or if he gave a command or exegesis regarding some matter and the caliphs in opposition to his exegesis said something and went against him they have also given their exegesis. The Prophet gave his opinion and they gave theirs, it is one exegesis against another. It's evident that its true when we said that these narrative make up the foundation of religious belief, and even worse, that these types of narratives also alter Islam, this is because the basis of exegesis is personal vote and opinion, and this personal vote and opinion is also a great source for upturning Islamic religious law.

These type of narrative, which discredited the Prophets words, was an arrow with two targets. Of course, as we will see in the future - God Willing there are also arrows with three targets which will be studied next week. But when we said that these narratives were arrows with two

targets it was because first of all they discredited the Prophet and his identity. We know that when the Prophet has fallen from esteem, practical credibility and superior identity, injury and harm also befalls the people's religion and beliefs because he is a part of Islams' text, his identity and actions being a section of Islam. In this way both the Prophet and his religion were attacked. It is here that the second large factor in the alteration of Islam is formed; because they spoke in opposition to the Quranic verses which state clearly:

"The Prophet does not speak of his own and his words are based alone on Divine revelation"

Insisting on the opposite and apparently they proving that the Prophet spoke out of his own will and carnal desire. For this very reason the Prophets Hadiths value was broken and brought down to the level of other persons words. Therefore if in one corner of the Islamic world the Prophets Hadiths reached the people secretly it did not still retain its necessary value and credibility since some companions or the Caliphs could oppose it and put themselves forward as compared with them.

For example if the Prophet taught Divine rules regarding "Mat'atul Haj" and "Mat'atun Nesa" and the Caliph dares to say and the people accept that:

'---Arabic text---'

Since the Prophet has spoken of one matter in worldly affairs and the Caliph spoke words on that same matter opposing the Prophets not only is it alright, but its also completely creditable. Because of this the people practiced the Caliphs command and refrained from the prophets: This is a particularity of the Caliphate School.

Ali Ibn Abi Talib and his sons up until Hojat Ibn Al Hassan (a.s) did not add to or detract even one word from the Prophets sayings and never spoke of their own. Imam Mohammad Baqir (a.s) and or Imam Ja'far Al-Sadeq (a.s) didn't say: "I say!" or "I prohibit" and other things such as these, and their students such as Zarareh, Mohammad Ibn Muslim and Hesham until this day have not spoken of their own vote or opinion. They said: "The Prophet said such or God said this". 223

This is a particular of the school of Ahlul Bait.

We were discussing which instruments were used to change some of the aspects and laws of Islam after the Prophet. Just as we saw in detail, the first factor was that they didn't allow the Hadith of the commentator and expositor of the Quran and missionary of Islamic law, spoken in completion of this mission. The prohibition of relating Hadiths stayed in effect for many long years and that of their written recording up until the end of the first century A.H, meaning it lasted approximately 100 years.

During that time if anyone wrote down Hadiths they were collected and burned. In addition to this, a group of the famous companions of the Prophet such as Abu Dharr and Ibn Massoud, who lived outside of Medina and far from the watchful eyes of the Caliphate narrated Hadiths, were summoned to Medina and were kept under surveillance.

The first factor in the alteration and changing of Islamic law and world perspective was this, the power which didn't allow the Prophets Hadiths to be promulgated amongst the people and become available to the Muslims. We include this prohibition in the series of factors in alteration since we know that the new Muslims wanted to know about Islam, wanted to know what their Prophet did and said in various situations and events, they wanted an interpretation of the Quran, wanted to know about their religious duties in social and personal matters. If as such the ruling power prevents the narration and recording of the Prophets words, the people will have no choice but to turn to other places and sources and thus become possible that they will come to rely on incompetent persons. Those in power and the rulers of that time took the necessary steps to take care of this necessity and natural course. Kaab al-Ahbaar the Jew was charged with the interpretation of the Quran and to answer questions regarding God and resurrection. Kaab al-Ahbaar is not a name but a title and shows the persons position and post. Habr means scholar and Kaab al- Ahbaar means the leader of Jewish religious scholars. He, Tamim Dary and Wahab Ibn No'beh are those from whom the people learned the interpretation of the Quran and the learnings of Islamic resurrection and God. Kaab sat in the mosque and people asked him of matters concerning interpretation. He appeared with the Caliph Uthman and gave answers to questions regarding practical Islamic laws.

By regarding this we can clearly understand the truth of how in this way, altered Judaism and Christianity and the many years of ridiculous beliefs that have been crammed into it, affected the realm of Islam, and found their way into the center of God's religion. Because of all this the prohibition of the promulgation of Hadith is one of the biggest factors of alteration in the various aspects of Islam. In the future - God willing - we will return to this matter and we will research and study new matters related to it.

The Secret Propagation Of Hadiths.

We also pointed out in the past that man will always think of a way or a solution for fighting a governments despotism and severity and the prohibitions of powerful rulers. Secretly and under ground they will strive to obtain their sought after desire. On the matter at hand, meaning the prohibition of promulgating the Prophets hadiths, whose very secret struggles and sometimes open ones of the people against the Government came to be. As such, far from the eyes of the governments officers and secretly, these Hadiths were to some extent narrated and spread about. Such as we have seen, a group of them were hung and narrated Hadiths, and or sat under the sword of an executioner and repeated the prophets words. In this way, contrary to the ruling powers wishes, some of the prophets hadiths were promulgated., This event caused the principle agents for the Caliphates government, anxiety and fear. It was

because of this that a special program became necessary for the execution of the Caliphates principle political plan.

BACK

A New Policy

The ruling authority thought that they must think of a way to remove the credibility from the promulgated hadiths. Because of this they centered their efforts on trying to remove the Prophet's Hadith and words from their worth, credibility, holiness and heavenlyness. We know this plan and action as the second large - scale factor in the alteration of Islam, having talked about and studied various angles of it in the previous lesson.

In the previous lesson we saw that by narrating certain Hadiths, all of the Prophets praise and eulogy concerning Islams true heroes and great men, and all of the refutals, condemnation, curses and reproaches uttered by him with regard to Islams hidden and apparent enemies were discredited. They said that the Prophet said: I am also human, and like all of them I am angered and made happy and I speak based on these states. Likewise, we saw that in one place they related the Prophet as saying: You are more informed and intelligent than I in your own worldly affairs. The result being that its not necessary for you to heed these kinds of remarks from me or follow my example in these sorts of matters. It is certain that these narratives removed the credibility from an enormous group of the remarks and sayings of the Prophet.

But more important and higher than all of this was that a series of Hadiths was fabricated from the most creditable of the Caliphate schools narrators, and in them the effort was made to bring the position and place of the Holy Prophet (s.a.w) even lower than an average persons. I had said this many times previously but now I wish to link the factor and principle reason for this act. The effort was made in these fabricated Hadiths to introduce the Holy prophet (s.a.w) in such a way that would bring him lower than an intelligent and orderly person and an average Muslim! Did they really do that? Were they able to enact their plan? With all due regret the answer is positive. The real pain and suffering is here! The Killing tragedy is here! Martyrdom was not pain for these great men but an honour, a desire. Of course it is pain but only a physical pain, meaning a small pain that they buy in the way of God! The real pain is that of Islam's destruction and the obliteration of the spirit and being of its Prophet. This large group of Hadiths strived to remove the Prophets esteemed identity or in reality destroy true Islam. Isn't the Holy Prophet important and doesn't he have a hand in Islams being. Aren't his sayings the commentator and clarifier of the Quran, and speaker of Islams laws and beliefs? According to this, destroying his position, identity and esteem, and his words, means the destruction of all of Islams foundation and all of the basis for Gods religion, and last of all upturning the whole structure for the way to mans good-fortune.

I have narrated this incident for you, but tonight for this lecture I see it necessary to once again repeat it so that we may recognize the reason and root of these types of fabricated events and Hadiths and grasp the primary reason for their creation.

Muaviehs Sinister Aim

The source of this historical incident is firstly the commentary of Allameh Ibn Abi al-Hadid on the Nahjul Balgheh. Also, older than that "Moravej al-Dhohab" by Massoudy which is an extremely creditable record of Islamic history, and older and more valuable than these is the book "al-Mowaffaqiat" by Zobair Ibn Bekar who was highly bigoted regarding the Prophets descendants and because of this possesses greater validity in relating this incident. This book is also one of the oldest sources for the history of Islam and it was probably written about 1100 years ago.

Zobair Ibn Bekar narrates from Motarref son of Mogheerat Ibn Sha'ba: I along with my father Moghaireh had gone on a trip to Sham and had visited Muavieh - All that time Moghaireh was Muaviehs governor in Kufeh, and their friendship had probably been from the "age of ignorance" - Every evening my father went to Muaviehs evening parties and held conversations with him. When he came home each night he would talk in wonder of Muavieh and his insight, sagacity and intelligence. Even though he himself was one of the intelligent Arabs he remarked with great surprise that which he saw in Muavieh. One night, however, after visiting Muavieh I saw he wasn't eating, being extremely upset and deep in thought. I hesitated for an hour or so because I thought that my fathers annoyance was from something we had done and or because of something that had occured regarding us . Eventually I could wait no longer and I turned to my father saying: Why are you so upset and annoyed tonight?

He said: My son! I have come back from seeing the most malicious and filthy of persons!

I said: What! why do you say that?

Every night he had participated in Muaviehs evening parties and returned home with a mouth full of commendation and praise for Muavieh and his intelligence, sagacity and cleverness but tonight says: I have come from the company of the most malicious and unbelieving of persons? I thus asked the reason for this, saying: What happened?

He replied: Muaviehs party was free of others and we were talking very privately with complete cordiality and sincerity. I said to him: "O' Amir al-Mu'meneen! You have obtained your desires and wishes. Now, with your advanced age, how appropriate it would be for you to practice justice and treat others with kindness. If you were to look kindly upon you kin - Bani Hashem - and observe the bonds of relationship with them it is in order. I swear to God! Today they possess nothing that could arouse fear and alarm in you. They are you paternal cousins, be good to them and observe the bonds of your relationship so that in the future you

will be remembered in good terms".

Muavieh answered: Woe is you! This desire is quite impossible and incapable of being carried out. Abu Bakr ruled and was just and bore all of those burdens, but by God! when he died his name died alongside him. Of course it is possible that someone will say: Abu Bakr! Then Umar came to power, strived and suffered during those ten years but only a few days after his death nothing remained of him except that sometimes a speaker will say: Umar!

Then our brother Uthman obtained the Caliphate. There was no man with a lineage like his! He did as he did and they treated him as they did but when he was killed, by God, his name also died and his actions and deeds were forgotten!

This is while the name of this man, the son of Abu Kabsheh (he means the Holy Prophet, this being the nick-name that the Quraishite infidels gave as a taunt to him) is called out five times everyday throughout the Islamic world, and is remembered in greatness:

'---Arabic text---'

O Motherless, under such circumstances what deed will be remembered and what good name is everlasting?! No by God! I will not sit still until I bury the name and bury this memory and favourable mention! 224

Muaviehs' Efforts To Achieve This Aim

Muavieh remained faithful to his pledge and put all of his effort into achieving it. According to our belief these Hadiths were fabricated during Muaviehs time. In principle he created workshops for Hadith narrating and the fabrication of narratives, and his enactors of this sinister policy were persons such as Abu Huraireh, Amr-e-As, Moghaireh Ibn Shobeh, Malek Ibn Ons and Samorat Ibn Jondab. It is in the Hadiths of some of them that the Prophet is stripped of his identity, esteem and worth and is brought down to the level of an average human-being and even lower. In comparison to Abu Bakr, Umar, Uthman and even Muavieh and Yazid he is introduced as inferior. This is what we called in the previous lesson a three headed arrow, one with three targets. In this plot they accomplished three deeds. They altered Islamic law, ruined the Prophets reputation and esteem and raised the agents and rulers after him to a level higher than him, giving them a more eminent identity! You will confirm that this was a three sectioned arrow with three targets.

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The Hadiths and narratives which took charge of this sinister and Islam wrecking mission exist in Bukharis "Sahih", Muslims' "Sahih" and tens of other texts. We, however, will rely on Bukhari's book because according to the Caliphate school it is the most authoritative religious

texts after the Quran! They name the most authoritative religious texts like this: The Holy Quran, Bukharis's "Sahih", Muslims "Sahih" Abu Davouds "Sunan" etc. This school and its followers do not deem lawful, doubt or hesitation regarding even one word of Bukharis "Sahih".

A narrative is related from A'ishah; the Prophet entered my room and home while two female singers were singing songs of the age of ignorance and it's wars. The Prophet walked in and without any reaction went and lay down on his bed. Just then Abu Bakr entered and when he saw the two singers he spoke to me harshly saying: Satanic music and singing in the Prophets' presence?

In another narrative from the same book Abu Bakr says: O' servants of God are you performing Satanic Music and singing? (he repeats this three times). The Holy Prophet turned to him saying: Leave them alone, each group and nation has a holiday and today is ours (either the days of Qurban or Arafah). Let them sing. After this incident and these words, as soon as my father turned his back on them I made a gesture towards them and they quickly left my room and home.

In those same narratives by A'ishah, such is related: It was a holiday and several of the people of Abyssinia were celebrating and dancing. They had come to the mosque and as was their custom were dancing with swords. I asked the Prophet or either he suggested: Do you want to see their celebrating and dancing? I said I did and gave a positive answer. The Prophet picked me up!! and while my face was next to his I started watching the Abyssians swords dance inside the mosque. They danced. I watched and the prophet repeatedly said: O' Abyssinians, continue. This scene continued and I remained on the Prophet's shoulders until I became tired and weary". The Prophet who felt my fatigue said: "Is that enough for you?" I replied: "Yes!" He said: "Then go".

Pay attention that these statements are recorded in the books "Sahih" of Bukhari and Muslim, texts which have the highest place credibility in the Caliphate school.

In another narrative again A'ishah says: It was a holiday, a group of Abyssinians had come to the Prophets mosque and were engaged in dance and celebration. The Prophet called me to watch their dancing. I went to the Prophet and placed my head on his shoulder and from there watched the Abyssinians special dance. This situation continued until I wearied and stopped watching.

In another place she says: There were some players. I told the Prophet that I'd like to and wish to see their performance. The Holy Prophet stood in the doorway facing the mosque and I stood behind him placing my head on his shoulder and watching from between his shoulder and ear. That group was performing then in the mosque. In another Hadith she says: I put my head on the Prophet shoulder and the Prophet lowered himself and his shoulder, then I

watched from over his shoulder until I was satisfied and tired of doing so. In the above narratives this is related: know the value of and appreciate teen-age girls who according to their nature at that age wish to see and are fond of play, dancing and pleasure. If you have a teen-age daughter and she wishes to hear music and song, or look at strange men and or watch dancing, don't prevent her just as the Prophet treated me, not interfering in or preventing what I did.

In yet another narrative she says: I was looking into the mosque from behind the Prophet while the Abyssinians were dancing and performing. The Prophet would say to them: O Abyssinians clap and dance and perform so the Jews and Christians will know that there is freedom in our religion, and these acts are lawful! The Abyssinians who were gladened and joyful at the Prophets reaction said: "Abul Qasem, good!!

At this moment Umar entered the mosque. Because of his formidable presence the Abyssinians were frightened and scattered in all directions. Not only did they not fear the Prophet, they received encouragement and persuasion' from him, but they did not resist Umar for even a moment.

In another narrative, we read: (Unfortunately all of these Hadiths were related from Ai'shah). The Prophet was sitting at home in his room when upon hearing the people shouting and making noise outside he went to see what it was all about. He saw that an Abyssian women was dancing and the noise was theirs'. He said: O' Aishah come and look. I went close to him and placing my face against his back looked at the scene from over his shoulder. Some time passed in this manner. The Prophet asked me A'ishah are you finished watching? I said, No! He asked me this several times and every time I repeated the negative answer, even though he was tired and started shifting his feet! I did this because I wanted to know how much worth and esteem he held for me!! Suddenly Umar entered the mosque. The people dispersed and the children all ran to some corner. The Prophet said: I saw that the Human and Jinne devils fled from Umar!! 225

Yes, these devils are not frightened by the Prophets' presence in their gathering, and he enjoys dance and song, listening to it and watching it. Umar however is possessed with such appalling presence and spiritual reverence that all of the devils are frightened upon seeing him and flee. And he is in principle an abstinator from singing and dancing! We realize what these narratives do and also the great width of their destructive perimeter. These types of narratives, just as we have seen, were all narrated from Ai'shah while we don't know whether she really said all of these things or if someone else related them in her name because of her credibility.

There are also narratives from Abu Huraireh on this matter. It is said: When the Abyssians were performing with their swords in the Prophets presence, Umar suddenly entered the mosque. He bent over to grab some gravel from the floor of the mosque in order to prevent them from doing such. The Prophet said: Umar leave them alone, let them keep up with their

performance. 226

If we study these narratives in their entirety we will see the plot designed therein; lowering the rank and esteem of the great Prophet of Islam to a point lower than normal persons especially that of the leaders after him. Now if you were to say for example: The Prophet said repeatedly and we have learned from various records that:

"Ali is from me and I am from Ali". Some will reply what was the Prophet himself that Ali should be like and the same as him. It is for example Umar who has such a superiour personality and worth and or the Caliph Abu Bakr who has such an extraordinary.

Secondly, the fact that all of these events occur in the Prophets mosque; the Abyssian womans' dance, the singing and music of another group and the sword dance of the Abyssian men, left very little value and worth for Islams' second great mosque, one built by the Prophet himself.!

In this series of narratives there are Hadiths on the Muslims' weddings, and the Prophets actions in these weddings show that the Prophet liked music and dance. In Bukharis "Sahih" under the chapter called "Zamrobod-deff" in the book "Nekah" and also the chapter "Shohoodul Malaekate Badra" from the book "Fazael", and also in " Tabaghat al-Kobra by Ibn Saad this narrative has been related. We will quote it from Bukhari because in the Caliphate school it is seen as the most authoritative book after the Quran. The story is related from Rabee, daughter of Moavaz Ibn Afra, She says: On my wedding day the Prophet came to our house and sat next to me on my special seat. The girls present there began singing and playing musical instruments (a drum and cymbals). All of them sang the usual songs sung at weddings except one who sang the song:

"There is a prophet among us who knows of future events".

The Prophet said: Don't sing such songs, sing what you sang before!

God knows that I know of no other words more destructive or an arrow more effective aimed at the heart of the Prophet and his Imams. Of course they even went one step further which we will see in our future discussion - God willing. In this narrative it is said that the Prophet enters the home of a Muslim and sits next to his newly wed bride while the girls present there begin singing and playing music as the Prophet easily listens!? Under these circumstances what can we expect of the general Muslim population?

If the head of a household is fond of playing drums then of course all of the family members will become dancers. If the Prophet of Islam is like this; what must the Muslims do? It is clear that they said such things so that you could not find fault with the Caliph Yazid Ibn Muawieh or his father Muaviehs.

In Bukharis "Sahih" 7/26, a narrative is related from Sahl Saeedy he says that the Prophet attented Abu Aseed Saedy's wedding The bride approached him and offered a drink of date syrup which she gave to him with her own hand. This was a show of their respect for the Prophet.

In another narrative it is related from A'ishah that one of the women of the Ansars was married and we attended the wedding party. When we returned the Prophet said: Didn't you have any music or song along with you that could have been used in that party. The Ansar are made glad and happy by music and song. Why didn't we have a singer come along with us In another narrative it is related that the Prophet said to A'ishah: When you sent the bride to her husbands home did you send a singer with her" A'isheh replied: No! The Prophet then says: (That's too bad because) the Ansar are a people who enjoy poetry and song, I wish you had done so Then the prophet ascertained a poem which the singer must perform in her performance:

In Bukharis' "Sahih" and Ibn Majehs "Sunan" it is related from Anas Ibn Malek, that one day the Prophet was passing through one of Medinas alleys when he was met by some women and children who were returning from a wedding celebration. They were clapping and singing. The Prophet told them: God knows that you are the dearest people to me. There is yet another narrative related from A'ishah She says: I had made some dolls to play with and sometimes little girls would come to our house and we would play together. Whenever the prophet came home however, the little girls would run away The Prophet would then go after them and return them to the room, telling them: Remain and play with the dolls!!

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Now it is necessary for us to go into a study of these Hadiths and evaluate them according to religious standards. Of course the evaluation of each of these Hadiths would be a separate study in itself but now we will evaluate them all far as one lecture and study requires.

Music And Singing According To Islam

In the Caliphate schools authoritative books of Hadiths there are also other narratives. Anas says: The prophet said:

God has sent me for the peoples guidance and mercy and has given me the mission to destroy the instruments of debauchery and music such as the drum (tombak).

In another narrative Mojahed says: I was walking with Abdullah Ibn Umar when on the way we heard the sound of a drum. Abdullah put his fingers in his ears and walked for a while until he was far from that place. He then took his fingers out of his ears and still hearing the

sound again put them in his ears. He repeated that action three times. Then Abdullah said:

This is what the Prophet used to do.

Under the noble Quranic verse:

'---Arabic text---'

it is related from Aishah that: The Prophet made the buying of selling of servant female singers and their being trained to sing, illegal. The interpretation of this verse was asked of Abdullah ibn Massoud and he said: I swear by God that the meaning of "Lahwol Hadees" is music and singing. Ibn Massoud and other great Islamic scholars of old also interpreted this verse as such.

On the interpretation of the verse in which God says to Satan: "Stimulate with your voice (meaning adultery, drinking liquor, gambling etc.) anyone that you are able toll, Abdullah Ibn Massoud says: The voice of Satan in this verse is intended to mean music and singing.

These were just a few of the Hadiths and Quranic verses that inform us of Islams opinion of music and singing.

Islams Viewpoint With Regard To Statues

Now with regard to statues or the dolls that A'ishah played with we will refer to the correct Islamic viewpoint. This narrative is form A'ishah herself. She says: I bought a pillow which had pictures printed on it and brought it home. When the Prophet came home he stood in the doorway and would not enter. I said: I repent committing whatever sin I have committed! He said: What kind of pillow is that? In the end I took the pillow and returned it to its owner.

In several narratives, which probably add up to more than ten, the Prophet said: "On resurrection day the severest tortures will be inflicted upon those who created images in this world and they will be told to give life to what they have created.!"

In another of these narratives we read that: "God will torture the creators of images in that. very image". He also said: 'The creators of these images will suffer on resurrection day". In yet another narrative we learn that with regard to suffering, he who created things resembling divine creations will suffer the most......

NEXT

Sitting With Strange Women

As for the narratives which stated that the Prophet attended a wedding party and sat next to the bride in her special place and or took a drink from her hand, this famous narrative will be enlightening. Umm Salameh said: Maymouneh and I (another of the Prophets' wives were sitting with the Prophet when his blind companion Ibn Umm Maktoum entered the room. The Prophet said: "Cover yourselves and conceal yourselves from him. Go behind the curtain". I said: "O Messenger of God, he's blind, he can't see us?! He said: "Are you two also blind and unable to see him? These narratives are not from Shiite texts but from creditable Sunnite texts. Can you imagine that such a Prophet with all of this care and modesty would sit next to a bride and watch singing and dancing?!

In a narrative from Bukharis "Sahih" where the Prophet says: Refrain from entering a womens' room or home (other then women who are mahram to you)! One of the men of the Ansar says: "O' Messenger of God, what about other female family members such as my brothers' wife?! The Prophet replied: "This is death, destruction (this is where Satan tempts)". In the following narration it is related that the Prophet said: "A man should never remain alone with a woman (who is not mahram)".

These narratives clearly show the narrations under study are nothing but lies. This is because first of all narrations stating the opposite have been related from creditable narrators such as Ibn Abbas who is accepted by both schools, and second of all because they go against the laws and rules of the Muslims, the Quran and Islam.

The Purpose Behind The Fabrication Of These Hadiths.

Very well, now let us see why they fabricated such Hadiths and what intention they had in doing so. We believe there were several purposes behind these lies and fabrications:

1) One of the important purposes that existed in this act was Muaviehs dangerous anti-Islamic aim which was his desire to bury '---Arabic text---' testifying to Mohammad being the Prophet of God. We can see clearly how these Hadiths are well capable of carrying out this sinister aim and intention, and how they are capable of burying the Holy Name of the Prophet of Islam under a multitude of enourmous lies and false accusations! Of course if it wasn't for Hussains uprising and the efforts of the Imams of Ahlul Bait these dangerous plans would have been successfully carried out and reached their goal. It was the pure blood of Karbalas martyrs and the sufferings fo the Ahlul Bait of the Prophet that once again revived the Prophethood of Mohammad (s.a.w) which was headed for destruction. God willing in later

discussions we will study further on this topic.

So, Muavieh wished to bury the Prophets name. He used these Hadiths to enact his plan. They wished to discredit the Prophet which of course was accomplished in this collection of narratives.

The Wahabi sect which has grown stronger in the last centuries (having gained power and the reigns of government) sprung up from here, and its beliefs regarding the Prophet and his religion took root in these very Hadiths. No matter how much the Shiite and Sunnit scholars stive and discredit the Wahhabi beliefs what good does it have and where will it get them unless they can remedy these types of Hadiths and dry up these roots? If you were to place a stack of papers in front of an open door or window the wind will blow, scatter, and disarray them. No matter how many times you put them in order there is no use, leaving no choice but to close the door or window. In order for us to assimilate Wahabism we must begin here, and not begin by first of all disputing the opinions of Mohammad Ibn Abdul Wahab or Ibn Taymieh. Until these types of false Hadiths exist and possess value and credibility the matter of Wahabish will not completely be solved.

An Eyewitnessing

I remember something that happened on my first trip to Mecca. When we were returning to Iraq and we travelled by car, our caravan stopped in a place near Medina for 24 hours. There was a well at this halting-place and the pilgrims went towards it to draw water for drinking and for the cars. It was about dusk when the convoy wished to move on. I saw a young stranger amongst the pilgrims in our caravan who was yelling with great force and vehemence, speaking and saying things that had created a clamour among the Shiite pilgrims. I went closer. When he saw that I was getting closer he said:"Haza Motawwe Ohum" "This is their scholar, if I get my hands on him I'll cut off his head and lick up his blood" I knew that this was no place for a debate so I stood still and watched. In his words he said that these men are polytheists, they are infidels. Then he mocked our crying in a form of ridicule placing his hand on his forehead and pretending to cry!! One of the Shi'ite pilgrims stepped forward and said: We are Muslims, we are not polytheists. Why should we be polytheists when we performed the Hajj of God's house, visited the tomb of the Prophet, visited the tomb of Ali..... When the Shi'ite said that, the young man said: You have become a polytheist! Your execution has become necessary. Even if the father of Abu Saud (the King of Hejaz at that time) should come he will not help you! You have become one necessary to be executed! "There is no other inflicter of harm or giver of benefit than God", the Shiite pilgrim said to the man as he shook. The young man then began to say this, (which is the essential point of this story). (Who is Mohammad, he is a man like me!!) We see to what extent these Hadiths have lowered the worth and esteem of the Prophet when one person who calls himself a Muslims says: The Prophet is a man like me. After these words, our driver who was a native of Caucasia and a Shiite, stepped forward and asked him: Is Mohammad a man just like you?

The young Wahabi said: Yes he is a man like me, he's dead! This question and answer was repeated three times. The Shiite driver then said: The Quran was revealed to Mohammad, is the Quran also revealed to you?

These Hadiths set out to prove that -God forbid!- the Prophet was fond of pleasure and mirth, music and singing, was very forgetful, and his followers were more bound to modesty, morals piety etc.

The Quran however says:

"You possess a very superior character".

"We have not revealed the Quran to you that you may be unsuccessful".

A group however, who believe in these Hadiths and think they are factual will have different religious beliefs about the Prophets character and identity. In their religious beliefs and thoughts is the Prophet higher in esteem or is Abu Bakr, and Abu Bakr who hates musical instruments seeing them as Satans voice and doesn't want them to be played in the prophets' presence, while the Prophet himself has no objection! In this religious way of thought and belief, is the Prophet better or is Umar; an Umar from whom the jinn and human beings fled, while when they were in the Prophets presence not only did they not flee they danced and sang!

This is what we meant by an arrow with three heads or three targets:

1- Destroying the credibility and superior identity of the Prophet.
2- To promote the powerful and leaders after him to a higher stature.
3- The destruction of Islam in belief and action.

The Caliphate Is The Holiest Rank.

It was based on this way of thinking that one day Hojaj addressed the people on the greatness of the rank of Caliphate as such:

(Is your successor and Caliph in your family and the one who takes on your responsibilities in your absence of a higher position, or your messenger to them? It was also based on this foundation of belief that on another day in a letter to the Caliph Abdul Malek he wrote that: There would be no order in the heavens and earth without the mediation and blessing of the Caliphate, and the Caliph (who at that time was Abdul Malek the tyrant) is more superior in Gods eyes than the Arch- Angels, Prophets and Apostles. It is also based on this thought that today the Wahabis say: Rasool means messenger and post-man. He only brought Gods message to the people and this deed has no particular honour what so-ever! All of these ways

of thought took root from the Hadiths we have seen and will see in the future.

Uthman On The Scales Of These Narratives

If you were to ask what they said about Uthman or if such Hadiths also exist about him it becomes necessary for you to pay attention to this Hadith related from A'ishah:

She says: The Prophet and I were sleeping under one cover when my father Abu Bakr came and asked permission to enter. Without moving the Prophet gave him permission, my father entered and after he was through speaking left. We were still under that some guilt when Umar asked if he could enter. Without moving he gave permission to Umar to enter and took care of his request from the bed and then Umar left. At that moment Uthman requested permission to visit the Prophet. The Prophet got up straightened his clothes and sat in his usual place, then gave him permission to enter. Uthman came and when he was finished left. A'ishah says: I said to the Prophet O' Messenger of God Abu Bakr came and you let him come in and in that bed in that condition took care of his request without moving. After him Umar came and just as you were in the bed with me you took care of his wish without moving. However, when Uthman came all of that changed and you got up, fixed your clothes and sat in your place. The Prophet said: Uthman is extremely modest and shy. I was afraid that because of extreme prudency he would not state his request and leave without finishing what he came for!!!

In another narrative quoted in Muslims "Sahih" the matter is narrated in a more indecent and disastrous way. According to this narrative the Prophet and Aishah are in one bed and they have pulled A'ishahs cloak over them. It is only when Uthman enters that he says to Aishah: put your clothes on and pull them around you! Aishah says: Why had you no fear of Abu Bakr and Umar but have become frightened of Uthman - Allahu akbar! The Prophet replied: Should I not be ashamed before a man whom the Divine Angels are ashamed before!!

What do you think will be left for the Prophet in the minds of those Muslims who believe these Hadiths? Is the Uthman introduced in them more valuable and of greater esteem, or the Prophet introduced in them?

The Holy Quran also has something to say about the modesty and prudency of the Great Prophet of Islam which is interesting to read here:

"O you who believe! Do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished - but when you are invited, enter, and when you have taken the food, then disperse - not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth....."

By confirmation of the Quran, the Prophet is so modest and prudent that he doesn't ask the people to leave his house. They have eaten and now sit and talk, not only taking up the Prophets valuable time but also tormenting his pure soul. He, however, is so bound by the rules of courtesy and character that he bears all of the discomfort of their talk but will not ask them to leave his home. It was thus correct for God to praise him in the second Quranic chapter revealed to him because of his great, superior character:

'---Arabic text---'

These are the unquestionable, completely factual and true sayings of the Quran and those the creditable narratives of Bukhari and Muslim. A point that is necessary for me to bring to your attention is that in the afore-mentioned narratives Abu Bakr, Umar and Uthman came to see the Prophet in precisely that order and this order is observed in many of these types of narratives. The fabricators in this way wished to give their successive rule and Caliphate a feeling of holiness and genuineness in the peoples minds. In these types of narratives they usually appear one after another in many incidents, meaning that they will become rulers one after the other in that order.

It is a very precise plan and was designed taking all things into account. Those who fabricated these things strived hard to bring about readiness in minds (for later acceptance).

The Prophet In The Grips Of Sorcery

We will evaluate this story and narrative and then end our discussion. God knows how difficult it is for me to narrate these words. This has been related from A'ishah in the "Sahih" of both Bukhari and Muslim. Bukhari narrated it in three places and Muslim in one. In one of these narratives we read: Thy had practiced magic on the Prophet. As a result of this he had lost his normal perception and would think that he had done something that he had not. For example he would think he had eaten when he really had not and thought of the spell was such. This situation continued until one day when he was sitting with me he said: O' A'ishah two angels came, one sitting at my head and one at my feet and informed me of the true reason for my present state of mind. The Angel at my head asked the Angel at my feet: What's wrong with him? The other Angel replied: They have cast a spell on him. He asked: What did they do with it? The other answered: With a date-palm branch and ..... thus naming a few other things saying that with all of these they had cast the spell. He asked: Where is it? The other answered: In such and such a well!

The Prophet then went to that well with his companions and when he returned said: O A'ishah! The water in that well had changed so much because of the effect of that spell that it had turned to the colour of Henna, and the date-palm, branches around it had all taken the form of devils heads.

In another narrative the matter takes an even worse form and its indecency is even more apparent. The narrative states that the spell on the Prophet was so strong that sometimes he would think that he had slept with one of his wives when he really had not!! How tasteless this is. In principle can lowness be claimed in relation to a person in a better way?

Unfortunately all of this is found in creditable texts.

We will refer to a remark by Amir Al-Mo'meneen that rejects all this. In sermon number 195 it is related from the Imam that: (From the time he was weaned God sent his greatest Angel to him as a companion to watch over him so that day and night he could lead the Prophet towards the great ways and best character).

These are the words of the Imams of the Imamate school, and those are the words of the Caliphate schools creditable narrators. The result of our study into the Caliphate schools texts is that the second great means for changing Islamic law was that series of Hadiths which tried to make the Prophet lose his esteem, value and sanctity. Not only did they try to remove the superiority in his rank of Prophethood but also to lower him to a level below many average people! As a result not only would his Hadiths have no effect, neither would his commands and prohibitions regarding worldy matters. They wished all to know that he had no real acquaintance with worldy affairs and or that his understanding on these grounds was even less than the average person. Even he himself said: I don't know anything about your wordly duties, you understand them better than I do!! They also wanted his remarks about certain persons to have no value, to say his memory was not sufficient and his work remained incomplete as his mind was not that powerful. Didn't they say that one day he left the house while in a state, commanding the people to wait for him and after returning from a trip home to cleanse himself then lead the prayer. They say that he has forgotten verses of the Quran and was reminded in the mosque which part it was he had been leaving out. It is with regard to part it was he had been leaving out. It is, with regard to this kind of Prophet that it may be said: "He gave his own opinion on this particular Islamic matter! He has given his own idea here! Then it becomes possible for any person - of course any person of power - to give his own opinion and idea and have it become a part of Islam. They say that if the Prophet was a jurisprudent and can give his own opinion then the rulers after him are also jurisprudents and may give their own opinions wherever they see fit, and reject and alter the Prophets' rulings or opinions!!

If our minds can accept all of these matters and understand all of their aspects we can precisely figure out into what form they changed Islam and how they altered it by means of realities. Then we can recognize the deeds of the Imams of Ahlul Bait, what Amir al-Mu'meneen did and Imams Baqer, Reza and Javad (a.s), what they must have accomplished and what they did. We realize what the era of Imamate was for, and also the reason for the major occultation and its responsibility. Until we don't understand and recognize these things we can't understand those. This is because the Imams of Ahlul Bait reformed these very impairments and revived these destroyed truths.

A Look At European Knowledge Of Islam

With the clarification of the topics brought up in this lesson we may now go over another important point together. I didn't know or realize this point before coming to Iran. In Iran, when I was writing the second volume to (Abdullah Ibn Saba) I discovered it. This was an important discovery for me. The matter concerned the question of why western orientalists only refer to the Caliphate schools books and texts, not usually using the Imamate schools texts. In the past I thought that it was because Europe was first introduced to the Islam of the Caliphate school and its relationship and connection was with them, and they were left uninformed of our texts because they were far from us. According to history we know that Napoleon Bonaparte set out for Egypt in the year 1797 A.D with 300 ships and close to 40,000 soldiers so that after conquering Egypt he could move on to India and take it away from the British. In the beginning of the summer he entered Cairo after a brief victorious battle and he remained in Egypt until the year 1801. In September of that year he vacated there after pressures by the military forces of England and Turkey. Napoleon had taken a group of scholars with him and during the period of the French armys stay there they researched and investigated. One of the fruits of these scholars work was informing European scholars about the East and its culture, religion and customs. The sciences of orientalism, archaeology and linguistics and studies of the religions and history of eastern countries gained their footing and foundation to a great extent at this turning point in history.

We also know that the Lebanese Christians who were of the first heralds of modern thought and cultural relationships with the Arabs became the cultural mediators between the Arabic speaking nations and Europe, especially since the French army entered Lebanon in 1860 A.D and remained there for many years.

In the past I saw the relationship between the French and British in Egypt and the Lebanese Christians with Europe as the most important factor in European knowledge of Islam. Because of this relationship and these connections the west was to some extent informed of Islam according to the Caliphate school and their texts and scholars, therefore I saw it as natural that they should not know of our see as official any other Islam except that of this school. This was my previous belief and way of thinking. In reality I saw what they were doing as right!

However, when I came to Iran I recognized the real secret behind this distance and it occured to me as a sudden flash of light. The truth of the matter was that those who wished to learn of Islam were not looking for the truth and don't want to search for a Heavenly, Divine religion and discover and understand its various aspects. No, they are looking to discover Islams weak points and also those of its personalities and history. In the hadiths of our school the Prophet is infallible, all-Merciful, the noblest of God's creatures, possessing the best character and qualities etc. Of course it is clear that his view point does not fulfill their aim; but

unfortunately whatever they wish to ascribe to Islam and its Prophet they find in the Caliphate schools Hadiths. These Hadiths, according to the followers of that school, are possessed of superior credibility!? Because of this, the great majority of research done by Western scholars is carried out using the Caliphate schools' texts and records.

All of the works of their orientalists on Islam whether they are from France, or Holland, Belgium or Czarist Russia, England or of late in America, followed these very lines. They went to a lot of trouble, researched extensively, read all of Islam such as Hadiths, the Quran, History, law etc. In order to show that Islam was not genuine, or authentic and was not Heavenly or Divine. They did not find the documentation for their claim in the books of the Imamate school, they only found their aim and intent in the books of the Caliphate school. All of the writing of Western Orientalists on Islam which have been translated into Farsy, the most important being "The Encyclopedia of Islam", were written to destroy Islam in all of its aspects. Their writers found the background for their ideas in the Hadiths, histories and interpretations of the Caliphate School alone. Those who wish to inform Europeans of Islam are similar to Abu Jahl or Abu Sufian trying to describe and introduce the Prophet and his superior character. The books which are translated from European languages on Islamic matters are really poison covered in a blanket of honey...... Why have you left Imam Baqer and Imam Sadeqh and turned to the Islam of Abu Huraireh and Anas Ibn Malek and their like? Didn't the Prophet say that: I am leaving two valuable things among you: The Quran and my family members.

Ali and Fatemahs' tormenting pains was because of this. Imam Hassan and Hossains pain was also because of this. Turning to European knowledge of Islam is to dissipate the blood of the martyrs of Karbala. Here is where the efforts of Imam Baqer and Sadeq are destroyed. What responsibility do we have with regard to this, and what thought and feeling?

BACK

4 - CAUSES OF DISTORTIONS

Introduction: A Review

Our discussion revolved around the topic of what pure Islam was, into what form it was changed, and what our present obligation is in relation to it.

We also saw that according to the prophecies of the Holy Prophet (s.a.w), whatever occured in past nations will also occur in this nation.

This nation altered some of the aspects of Islam in precisely the same way predicted.

In other nations, after the alteration of God's religious creed a new prophet would be appointed to once more renew the Divine cannon.

The religion of the "Last Prophet", however, was the last heavenly message to mankind. With regard to this, what destiny awaited it after all of these alterations, and what must be done about it?

The obligation to revive religion in this nation became the responsibility of the Imams of Ahlul Bait (a.s)

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In our research into the various methods used in the alteration of Islam, we discovered various different methods. The first and probably most important means was that in the first eras of Islam those in positions of power, to their utmost ability prevented the relating and recording of the Prophet's Hadiths (which is the second pillar of Islam). As a result of this, many collections of Hadiths were burned. Various persons were kept under surveillance. Mouths and tongues were silenced. Some persons were exiled or imprisoned and so on.

However, in the face of all these acts of force and all of that severity, Hadiths were promulgated underground and even in the open under torture. Because of this, these ruling forces sought to solve forever the matter of the Prophets Hadiths, and the prohibitions that would likely arise as a result of self-interests and its' desires.

These efforts then took the form of a series of fabricated narratives aimed at destroying the Prophets' superior character and the sacredness of his words.

In one group of these Hadiths the collections of the Prophets praise and refutals regarding certain positive and negative Islamic personalities were remedied. They quoted the Prophet as having said to God: O' Lord, I sometimes speak in commendation or reproach of someone because of anger or happiness (at that time). Make my reproaches and curses a means for purity, growth and favour for the recipient of such!!

In another group of these narratives the Prophets' commands and directives concerning the improvement of the peoples worldly duties; politics, domestic matters, economics, leadership, the Imamate and their like, are remedied. According to one of these fabricated narratives the Prophet says: You are better informed of your own worldly matters than I, you are more experienced and aware of how to perform your own duties, (meaning; disregard my words on these matters, or rather, act according to your own judgement, thoughts and plans).

In the third group it is sought to bring down the Prophets extraordinary character and identity to a level lower than that of the average man, and then even lower. Among these the Prophet is shown as being forgetful; forgetting Quranic verses, entering the mosque in a state of impurity and preparing to pray etc. In another of these narratives they speak of him being placed under a spell. This spell was seen as being so strong that the Prophet lost his usual intelligence and understanding. In other fabricated narratives we see the prophet as a man who will not turn away from music, song and dance. Not only does he enjoy it, listens to it, and watches it, he also scolds those who become upset because of it!

This was a summary of our previous discussions, necessarily repeated here because; they included the most sensitive points in Islams historical fate, consist of the most important points in a study of Islam and they may play a vital role in revealing the role of the Holy Imams (a.s) in the revival of religion.

The First "Divine Revelation" According To The Caliphate School

Now we must study the narratives which assail the Holy atmosphere surrounding Divine revelation. It is here that the tragedy of Islam reaches its peak and the known and unknown enemies of Islam transgress the innermost bounds of Islams' sacred realm and genuine danger treatens all of Islam.

The narratives pertaining to this matter have appeared in four or five forms. The two most important ones were related from A'ishah and Obaid ibn Omair lessy. From among these two more detailed narratives, which relate in greater detail, A'ishahs' is considered the most creditable. This narrative may be found in the majority of the most authoritative Sunnite texts, such as Bukharis' "Sahih", Muslims "Sahih", Ahmad Ibn Hanbals' "Musnad" and many others.

1) In the narrative quoted from A'ishah the events surrounding the first revelation are pictured

this way. In the beginning, revelation manifested themselves for the Prophet in the form of true visions. These visions were as bright as the light of dawn. Afterwards, an interest in solitude and seclusion emerged in him. He spent many nights in the cave of Hera 227 worshipping, and every once in a while he would return home to procure the provisions needed during his seclusion and after doing so he would return to the cave. The Prophet lived in this way until suddenly one day he cam upon "The Lord". Gabriel came to him and said: "O Mohammad you are the Messenger of God". The Prophet said: "I was standing and then suddenly fell to my knees".

This meeting ended there and afterwards I started to go home even though my whole body had commenced to tremble, and I went to khadijeh saying: "Cover me, cover me, Cover me!" It took a while for the fear and disturbance of mind brought on by that initial meeting to be remedied. It was then that Gabriel appeared to me once more saying: "Mohammad, you are the Messenger of God".

In those moments I decided to throw myself off of a mountain cliff!! And at the very moment of my decision Gabriel appeared to me for the third time saying; "O Mohammad, I am Gabriel and you are the messenger of God". Then he said: "Read". I replied: "What should I read?" He took me and pressed me hard three times. The pressure was so severe that I was close to fainting. Then he said: "Read, in the name of you lord who created" I read, and at the end of this meeting went to Khadijeh saying: "I am extremely afraid for myself". Then I related for her the events which had occured.

Khadijeh said: These are good-tidings for you. I swear by God that the Lord will not render you inferior. You are good to your family, truthful and trustworthy, and you bear the peoples burden of suffering while supporting them.

Afterwards she took me to see Varagheh-t-ibn Nufel and said to him: "Listen to your cousins words". Varagheh asked me: "What's the story?" I then repeated for him what had happened. Varagheh then said: This is the tiding which was revealed to Moses (a.s). Oh, how I wish I could have a part in this movement (which will be founded by you)....228

2) The second historical narrative is related from a man named Obaidullah Ibn Shaddad and in it the reason for the Prophets' fear (mentioned in the previous narrative) is clarified. In this narrative it is stated that after the first revelation in the cave was revealed to him, the Prophet went back to Khadijeh and told her: 229

"O' Khadijeh, I fear that I have gone crazy as a result of contact with Jinn".

Khadijeh replies: "No, never! By God, I swear that your lord would never do such to you.......230

3) In the lengthiest of the narratives regarding this matter, the events surrounding the first revelation to the Holy Prophet are described like this. The narrator is Obaid Ibn Omair leesy. He says: Now I will begin the story of the revelation and Gabriels' appearance to the Prophet. One month each year the Prophet would take up residence in Hera for worship and this was a custom practiced by the Quraish who worshipped every year in this manner. The Prophet would worship in this certain month every year and if a needy person approached him during that time he would satisfy his hunger.

When the month ended and the period of worship was completed the Prophet would return to Mecca. First of all he would enter the Masjid al-Haram and circumambulate it seven or more times and then he would go home. The days went on in this manner until the year that the lord willed to bestow his munificence upon him and clothe him with the robes of prophetic mission and in this way show mercy on his servants.

This event occured in the month of Ramazan. According to his custom, the Prophet had gone to Hira for worship and his familiarity was also with him(!). On the night that God determined to bestow his munificence upon him and give him the prophetic mission, Gabriel came to him. The Prophet said: He came to me and had with him a veil on which there was some writing. I was asleep at that time. He said to me: "Read" I said: "I cant read". He took me and pressed me hard until I felt as if I were dying, then he let me go. After that he said: "Read" and I said: "What should I read?" I said this so I wouldn't be put through that strong, killing pressure again. he said:

'---Arabic text---'

I read it and he left. I woke up and it was as if what I had read had been engraved upon my heart.

The Prophet said: I had seen none of Gods' creatures as my enemies with the exception of poets and madmen and couldn't even beware to look at them! The Prophet then said: This unfortunate soul (meaning myself) has either become a poet or insane but the Quraish should never hear these words in order to be able to repeat them. I will climb to some mountain height and throw myself off of it, killing myself and being freed of this misfortune!!

I left the cave of Hera and went halfway down the mountain path with the intent of suicide. A sound from the heavens attracted my attention. I heard it say: "O' Mohammad you are the messenger of God and I am Gabriel". The Prophet said: I looked up at the sky and saw Gabriel in the form of a man standing in the distant horizon. I stood to look at him and was kept from my intent to commit suicide. I took not a step forward nor backward and in each direction I looked at the sky I saw him just as I first saw him..... He left and I returned to my family and Khadijeh. I sat on her lap and hugged her(!)

Khadijeh said: O' Abul Ghassem where were you? By God my messengers have been looking for you all over Mecca. The Prophet said: I told her; this unfortunate soul (meaning myself) has either become a poet or insane and possessed by Jinn!

She said: Abul Ghassem I take refuge in God for you from such things. God will not decree such a fate for you with the qualities I see in you, such as truthfulness, trustworthiness, superior character traits and your attention to family ties. Why do you ever say such things cousin, maybe you have seen something?

I said: Yes, and then related for her the incident which had occured.

Khadijeh said in reply: These are good-tidings for you cousin. Be firm in this way. I swear by He who holds my life in his powerful hands that I have hopes that you are the Prophet of this nation.

Then she got up, dressed, and went to see Varagheh ibn Nufel who was her cousin. Varagheh was a Christian and a scholar familiar with the Torah and New Testaments. Khadijeh informed him of all she had heard me say. Varagheh in a state of great excitement said: It is very holy, very holy! Khadijeh, I swear by He who holds Varagheh's life in his powerful hand that if you speak the truth Gabriel has come to him the same one who appeared to Moses. I think that he is the Prophet of this nation. Relay my message to him and tell him that he must remain firm in his way!

Khadijeh returned home land told the Prophet of Varaghes words and in this way the Prophet was relieved of some of his worries, and the mental disturbance caused by the belief that he had become a poet or insane came to an end.

In a meeting between the Prophet and Varagheh which took place in the Masjid al-Haram a few days later, Varagheh questions the Prophet regarding his feelings and about the incidents which have occured. The Prophet then relates them for him and Varagheh says: "I swear by he who holds my life in his powerful hand that you are the prophet of this nation and Gabriel has appeared to you, the same who appeared to Moses (a.s). They will certainly refute you and torment you and they will turn you out of your city and birthplace and form an uprising against you. If I am here on that day I will help you in a way pleasing to God". then he bent over and kissed the Prophets forehead. As the Prophets' suffering had thus been comforted he returned home with a more positive, resolute attitude(!!) 231

4) In another narrative which Akrameh relates from Abdullah ibn Abbas, the event is described in this way: One day while the Prophet was in the land of Ajyaad near Safa he suddenly saw an angel appear in the distant horizon of the sky, who had one foot placed on top of the other and who was calling: "O' Mohammad I am Gabriel, O' Mohammad I am Gabriel".

The Prophet was frightened by this abrupt appearance and encounter. He repeatedly looked down but each time he looked up he would still see the angel in the horizon. It was for this reason that he did not remain there and quickly returned home to his wife Khadijeh informing her of the incident, saying: O' Khadijeh, I regard no one else as an enemy the way I do these idols and Kahins, and now I fear that I myself have become a Kahin!

Khadijeh replied: No, that is not so, don't say such things. God would never treat you like that because you observe family ties and....... 232

5) In Ovateh Ibn Zobairs' narrative, the Prophets words are related as such:

"O' Khadijeh, I see a light and hear sounds. If fear that I may have become a Kahin.........." 233

6) Another narrative is related by Akrameh from Ibn Abbas and repeats the Prophets words in this way:

"O' Khadijeh, I hear sounds and see a light and fear that I have become insane.......... 234

An Evaluation Of These Narratives

The narratives we have seen are capable of being evaluated from many aspects and after a proper assessment, their weakness in documentation and the lies and fabrications in the texts are very clearly seen. We will link at each one carefully with regard to the aspects mentioned, and come to recognize the signs of fabrication and lies in them.

An evaluation of each of the documents and texts shows a few of the factors involved in the weakness and worthlessness of the above mentioned narrative.

A Study Of Their Documentation

In the previous narratives five narrators appear and the documentation for these narratives originate with them, or at least have been attributed to them. In other words, these five are the beginning of a series or chain of narrators. They are: Aishah, Abdullah ibn Shaddad, Obaid Ibn Omair, Abdullah Ibn Abbas and last of all Orvateh Ibn Zobair.

History testifies to the fact that none of these persons were present at the time of this event, because they hadn't even been born by that time! Since:

1) Aishahs' birth date is known to be either the fourth, fifth, or sixth year of the mission (Besat) 235

2) Abdullah Ibn Shaddad leesy is not counted as being one of the Prophets' companions (Sahabeh) and is one of the followers (Tabe'een), or the generation after the companions. He was born during the Prophets' lifetime but because of his young age he couldn't have understood the Prophets' words at that time. He was killed in Kufeh in the year 81 A.H. 236

3) Obaid ibn Omair was also born towards the end of the Prophets' life time an as such, just like Abdullah ibn Shaddad he is not considered as being one of the companions. 237

4) Abdullah ibn Abbas was born in the tenth year of the mission or three years before the migration. 238 We may add here that the person who quotes from him is Akrameh, whom scholars have testified to being a liar who attributed his fabrications to Ibn Abbas. 239

5) Orvateh Ibn Zobair was born during Omar's rule and is counted as being one of the second generation of followers. 240

As such, none of the original narrators of the event were living at that time and we know that an event cannot be related unless the narrator was present there at that time or had heard it form an eye-witness to that event. In all of the above mentioned narratives :the narrator relates the event without mentioning an intermediator and among them only Obaid Ibn Omair relates it from the prophet himself, while he had never even seen the Prophet; since we saw previously that he was born at the end of the Prophets life and biographers have not placed him in the group of "companions', considering him one of the "followers". Thus, such narrative is also lacking in historical and traditional worth. Of course we also went into an evaluation of these narrators' characters as well as their honesty but have not included it here because it would require a whole lesson in itself.

The Holy Quran's Catagorical Judgement

The Qurans judgement with regard to the text and meaning of the narratives under discussion is quite definate. If we were to ignore the worthlessness of their documentation we could reveal their defects by relying on the Quran.

By paying close attention to and inquiry into the Holy Scripture of Islam it becomes clear to us that prophethood of the Holy Prophet (s.a.w) was not a secret and unexpected event but was propounded in various aspects and was presented in different ways.

Belief in his prophethood was required of all of the prophets in the form of an emphatic covenant, and a promise was taken from them to aid him.

The great prophets gave news of his existence, appearance and mission. He and some of his followers had names and signs in the Torah and Gospel.

The people of the book (the Jews and Christians) knew him very well and accepted him or denied him with complete knowledge of his characteristics, qualities, name and means of recognition.

These types of verses and a short discussion of each may be seen below:

"And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you". 241

According to our belief there were 124,000 prophets and of that number a little over 300 were chosen for the prophetic mission or message. 242 This means that all of this group are related to the heavens and the hidden world, but only the messengers and bearers of the mission are authorized to deliver their knowledge of the hidden world to the people.

In this noble verse the covenant and promise made through the prophets (meaning the total 124,000), is spoken of so that they will keep the two responsibilities towards the apostle who will come afterwards and confirm the truths they possess: These two responsibilities are to;

A) Believe in him:

B) Aid him:

There are two opinions on the interpretation of this verse. One opinion is based on the creditable narratives existing in the Caliphate and Imamate schools. These narratives clearly and plainly show that this covenant was taken from all of the Prophets from Adam to the last of them -(a.s)- so that they would believe in the "last Prophet" Mohammad (s.a.w) and aid him if they were present during his lifetime.

It is then commanded of them to extract a covenant from their nation on these matters.

It is related from Ali Ibn Abi Talib (a.s) that:

"God never appointed a prophet without extracting a covenant from him regarding Mohammad, saying that if he were alive when that prophet was appointed he must certainly believe in him and aid him, and it was also commanded of him to extract the same promise from his own supporters". 243

In another more detail narrative of the Imam he says:

"God took a covenant from his prophets (a.s), to inform and give tidings to their nations of the last Prophets' mission and his exalted rank, and to command them (if they lived during his lifetime) to certify him". 244

2) "And when Isa (Jesus) son of Marium said: O' children of Israel.' surely I am the apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad. but when he came to them with clear arguments they said: This is clear magic". 245

The message in this verse is quite clear. This verse clearly announces that the Prophet of Islam with his own name was mentioned during the time of Jesus' prophetic mission and that Jesus gave tidings of his coming and mission in one of his sermons.

It could never be correct to think that this is but a mere claim; since we know that the Quran was revealed in an environment of hatred full of enemies, if this had been only a claim the enemies of Islam who strove to their utmost to battle against it (Islam), would have never remained quiet. Those who gathered thousands of warriors and soldiers to battle the followers of the Quran, could have made use of just one mistake or false claim to easily nip Islam in the bud.

Previous remarks to that effect were all based on the assumption that the above-mentioned tidings were not included in todays Bibles. Fortunately, however, older translation and printings of the Bible give us examples of this tidings. For example, in the Persian translation of the book "John" by the French Reverent F. Lameneh, and the Arabic translation of this very book by the English minister Robinson, in chapter 14 verses, 16,17,25, and 26 and in chapter 15 verse 26 and chapter 16 verse 7,12,13, and 4 the name "Fargheleet" which is "Perikleetos" in Greek and "Ahmad" in Arabic is mentioned along with a mention of his qualities and description. 246

'---Arabic text---'

"Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Tavrat and the Injeel, (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things......" 247

In the noble verse above, in addition to what was stated in the previous verse, it says that not only does the New Testament contain the name and signs of the Prophet of Islam so does the Torah. We also know that in that environment which was full of enmity and with the existence of Jewish scholars in the Arab community there could be no possibility for making such a claim if it were false. However, in addition to this reason, we may fortunately say that in some of the older versions of the Old-Testament we come across verses which contain

clear indications of Islams' messenger.

In Deuteronomy 33:1-3 we read thus:

1- These are the blessings that Moses, the man of God, pronounced on the people of Israel before he died.

2- The Lord came from Mount Sinai;
he rose like the sun over Edom

and shone on his people from Mount PARAN

He entered with ten thousand of the esteemed
a fiery religious law at his right hand

3-He Loves the people and protects those who belong to him. 248

In these verses three places are spoken of, Sinai, Edom and Paran.

(Sinai)- according to official Jewish and Christian texts Sinai is the place where God revealed his religious creed, laws and commandments to Moses (a.s). In the Old-Testament, Leviticus 7:37-38 we read: [These, then, are the regulations for the burnt offerings ....There on Mount Sinai in the desert the Lord gave these commands.....] and again in the same book chapter 25, verse I we read: [The lord spoke to Moses on Mount Sinai and commanded him......] When speaking of Moses on Mount Sinai and his meeting with God, the second book in the Old-Testament, Exodus 24:15-18 says: [Moses went up Mount Sinai, and a cloud covered it. The dazzling light of the Lords' presence came down on the mountain......The cloud covered the mountain for six days and on the seventh day the lord called to Moses from the cloud...... There he stayed for forty days and nights]. 249

Christian religious scholars have described Sinai as such: "A mountain in the Islam-like Sinai peninsula, and the Lord delivered his religious creed to the tribe of Israel from its' peak". 250

(Edom) - (Saeer) 251 = A mountainous land in the south of Palestine which is also called Edom or land of Edomites.

According to the opinion of geography experts it was in these mountains that the scripture was revealed to Jesus for the first time.

(Paran) - In official Christian texts there is no final definate explanation for this word. They say for example: [The mountain of Paran is the mountain from which the lord appeared in Glory] and then they add this remark: [And the most authoritative opinion is that Mount Paran

is the Southern part of the mountains in the North-Eastern part of the desert in which the Israelites wandered.....] 252 There are, however, signs and indication at hand which clearly show Parans location. For example, in the book Genesis chapter 21 we read: [Early the next morning Abraham gave Hagar some food and a leather bag full of water. He put the child on her back and sent her away. She left and wandered about in the wilderness of Beersheba. When the water was all gone she left the child under a bush and sat down about a hundred yards away. She said to herself, "I can't bear to see my child die". While she was sitting there she began to cry. God heard the boy crying, and from heaven the angel of God spoke to Hagar, "What are you troubled about Hagar? Don' t be afraid. God has heard the boy crying. Get up, go and pick him up and comfort him. I will make a great nation out of his descendants". Then God opened her eyes and she saw a well. She went and filled the leather bag with water and gave some to the boy. God was with the boy as he grew up: he lived in the wilderness of paran and became a skilful hunter......." 253

Hagar and Ishmael are spoken of here and we all know that they lived in the deserts of Hejaz and Mecca, and the well of Zamzam sprang up there for the first time for Ishmael. The graves of Hagar and Ishmael are in the Masjid al-Haram of Mecca and are quite well known and famous. 254 The great nation which was to come from him and which Abraham was promised was the Arab nation and the tribe of Quraish which turned out to be one of the history making nations during the age of Islam and afterwards.

In this way, Parans location becomes quite clear. Older geographical experts also attest to this fact. 255

If we pay close attention to what was said earlier it is quite clear that this verse refers to the appearance of three great religions at the hands of Moses, Jesus, and the Prophet of Islam of which the first appeared at Mount Sinai, the second at Saeer or Edom and the third in Hejaz and Mount Paran on the outskirts of Mecca. The other signs in this verse coorelate exactly with the Prophet of Islam. Such as:

1) [Shone on his people from Mount Paran and entered with ten-thousand of the esteemed] Just as we have seen, in this verse three divine appearances are spoken of, or three great missions and the appointment of three Arch prophets bearing religious creeds. It is also explained that the third of these prophets and the third mission was to be from Mount Paran. We also know that the first Divine revelation delivered to the Last Prophet was in a cave in Hira (Paran) one of the mountains on the outskirts of Mecca (the desert of Paran), and we also know that it was He who a few years later entered Mecca with ten-thousand soldiers and conquested it. The story of being accompanied by ten-thousand of the esteemed only occured during the Holy Prophets' lifetime; this is because in the beginning Moses was accompanied by only his brother Aaron and in the exodus by the entire tribe of Israel which some Christian scholars have said to have been more than 60,000, 256 and up until the end of Jesus' ministry he gained only a very few followers estimated at being approximately 120 persons 257 of

whom only twelve were chosen as his disciples and special followers. 258

By altering this verse in the old-testament the Christians have tried to collate it to Jesus' appearance. For this reason, in some of the newer copies we see instead of the above-mentioned phrase:

"He became luminous from Mount Paran and came from the Holy heights (Palestine and Jerusalem)". 259 In addition to this alteration, in this copy there is no mention of the accompaniers. In one Farsi translation 260 instead of ten-thousand they write: (He entered with thousands and thousands).

2- (A fiery religious creed at his right hand). This interpretation is a clear indication of Islam. We know that Islam is a religious creed in which "Jihad" is seen as a form of worship, being a pillar of the religion. This matter (Jehad) has not been referred to in this way in any of the other religious creeds and has not attained these particular aspects.

3- (He loves the people). This is another precise indicator of Islam and its' Prophet and in the Quran the same has been said:

"And we have not sent you but as a mercy to the worlds". 261

"Thus it is due to mercy from Allah that you deal with them gently". 262

In the older copies of the Old-Testament it is said that all of the people, nations and in short all of the worlds' inhabitants are loved by the Prophet who will come from Mount Paran. Quranic verses also announce and agree with this quality possessed by the Prophet of Islam. Afterwards, however, in the newer copies of the Old-Testament this interpretation has also been altered to - (He loved his people). 263 This was done so that the world-wide scope of the affection beneficence of the Prophet of Mount Paran would be thus denied and be restricted to only the tribe of Israel and be correlated to Jesus Christ (a.s)

"Mohammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Tavrat and their description in the Injeel; like as seed-produce that puts forth its' sprout; then strengthens it, so it becomes stout and stands firmly on its' stem, delighting the sowers that He may enrage the unbelievers on account of them". 264

Here we see that not only the Prophet but also his supporters were mentioned in the old and new testaments with reference to their own particular qualities, centuries before the appearance of Islam.

5- "And when there came to them a book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allahs' curse is on the unbelievers. 265

Judaism spread to the Arabian Peninsula from Yemen. The Jews who lived in Medina and its outskirts had moved there to await the Last Prophet of God and in hopes of seeing him. The Jews in Fadak, Khaybar and Medina had left their original homeland for this very reason. The Medinan Jews were later confronted by the migration of the Arab tribes of Yemen. The Yemenese Arabs who migrated to Medina increased in number and formed two vast tribes names Aws and Khazraj. Sometimes conflicts would arise between these two groups, the Jews on one side and on the other side the idolatrous Arabs, Aws and Khazraj. It was during these battles that the Jews would pray, just as all other worshippers of God, asking God for victory in the name of and in respect for the great future prophet. The Quran mentions this with the phrase:

"Also, sometimes when they were defeated they would tell the Aws and Khazrajites that, "a prophet will soon appear in this land and we will follow him and get our revenge from you". It was due to these murmers that the Aws and Khazrajites or in other words the non-jewish Arab tribes of Medina became familiar with the name and qualities of the Prophet of Islam. It was for this very reason that they accepted him on seeing him for the first time in Mecca while they had only gone there to obtain military aid from the Quraish. 266

The Result:

By paying close attention to all of the previous discussions we see how correct and beautiful the Quran explanation is in its two verses (Baqareh: 146 and Anam: 20). In the first verse God says:

"Those to whom we gave the (Heavenly) Book know him (The Prophet of Islam) as their own son. (However) certainly a group of them knowingly concealed the truth". 267

and in the second verse:

"Those of them who we gave the Book know him just as their own son".

What we have seen in the group of verses mentioned above is that according to the Holy Quran and in agreement with the Old and New Testaments and also historical confirmations, the matter of the Holy prophets' prophethood with all of its' indications and particularities, was pointed out before his appearance and many Christians, Jews and idolatrous Arabs had

previous knowledge of them. The people of his own city and country, foreigners and those distant to him, the Jews and Christians, the scholars and learned, all knew of his appearance and its' time, his spiritual and physical characteristics and his religion and scripture. Taking all of this into consideration doesn't the Prophets' own unfamiliarity with these facts and with his own destiny and character seem improbable and absurd?

Therefore, the accounts of the first revelation which speak of the Prophets doubts, misgivings and disbelief regarding his own prophethood, in addition to having fundamental problems in their documentation, are completely worthless in content; because they are irrevocable contradictory and derogatory to decisive assertations in the Quran, the Old and New Testaments of the Bible, history and even reason.

Now we will proceed to a study of the narratives and the historical events surrounding the Prophets' lifetime and also of the persons who were familiar with the appearance and appointment of the Last Prophet before the "Besat", who all have sufficient proof of and reasons for the fact we are discussing, and are themselves our second factual theorem to prove the falsity of the narratives concerning the first revelation.

Awaiting The Last Prophet

The Hermitage Of Bahira The Monk

Every year, just as usual, the Quraishite merchants made their annual trips to Syria and Yemen. Occasionally, Abu Talib the leader and Sheikh of Quraish also participated in these commercial journeys. The Holy Prophet (s.a.w) who was in the care of his honoured uncle Abu Talib after his grand-fathers' death, accompanied him on one of these journeys. The Prophet was only about twelve years old when he travelled to Syria.

The Quraishite caravan was ready to embark. Abu Talibs' nephew held onto his uncles' hand and insisted and pleaded that they take him along. Even though the kind and great Sheikh of Quraish knew of the discomforts and dangers in the journey he couldn't disappoint his nephew, whom he loved very much. The caravan embarked, but before reaching its destination, on the outskirts of Bostra 268 a certain events occured which interrupted Abu Talibs travel plans.

For many years the Christian monotheist monk 269 named (Bahira) had a hermitage in the land of Bostra and spent his time there in worship. He was well-read in the religious texts of old. It is known that generations of Christian monks had lived in this hermitage who each succeeded another at his death. A book was passed on to each of them which was handed down as a priceless heirloom, all of their knowledge being culminated in this book.

Every year the Quraishite caravan stopped near this hermitage to rest but they never saw Bahira and couldn't get in touch with him. This year however upon arriving there they saw Bahira who had come out of the hermitage to invite them to have something to eat. A man of the Quraish remarked to him; "Bahira, by God what you have done today is indeed mystifying. For many years we have been passing by your monastery and you never did such!" Bahira replied: "Yes, you are correct, but now you are my guests and I wish to honour you and prepare a meal for you".

Everyone gathered for the meal while only the Holy Prophet remained with the cargo because of his tender age. When the Christian scholar and monk looked at his guests and failed to see the one after whom he sought, he said: "Quraishites, none of you must be absent from my meal". They answered him: "Everyone is here except a young boy who has remained behind to watch over the cargo". He said: "No! all of you must come". One Quraishite said: "We deserve to be scolded because we have failed to bring along with us the son of Abdullah ibn Abdul Mutalib". They brought the Prophet to the table. The priest only looked at this young guest. He was paying close attention to this young Quraishite, his actions, movements, height

and facial characteristics. When the meal was over and all had taken their leave he said: "Young man, I want you to answer all of my questions by the legitimacy of Lat and Uzza!" The Prophet replied: "Do not request anything of me in the name of Lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!". Bahira said: "Then swear by God that you will inform me of what I will ask you". The Prophet said: "Ask whatever you wish". Bahira asked about the things he felt when he was asleep or awake and received answers which corelated with all he had expected. Then he looked at the Prophets' back in order to find the mole between his shoulders which would later be called the seal of prophethood. He found it just as he expected and in the place he knew it should be. After this inspection he turned to Abu Talib and said: "What relation is this young man to you?" Abu Talib answered: "He is my son". Bahira said: "He is not your son. His father should not be living". Abu Talib said: "Yes, he is my brothers' son". Bahira asked: "What happened to his father?" Abu Talib answered: "His father died when his mother was pregnant with him". Bahira said: "You spoke the truth. Take your nephew back to his own city and fear the Jews' plots and grudges against him and be on your guard. I swear by God that if they see him and come to know and recognize what I know about him and recognize in him he will be in danger. This nephew will come to attain an exalted position in the future". 270

The Second Journey To Syria

The Prophet was now twenty five years of age. Not only because of his being one of the grand children of the honoured Sheikh and leader of the tribe but also because of his outstanding qualities and superior character, he had obtained special esteem and was known by the nik-name, Amin (Trustworthy).

One day in that very year Abu Talib said to him: "Nephew, I am a man of little worldly wealth, times are hard and I have suffered many years of hard-ship and still suffer them. We have no wealth or merchandise to use to deliver us from these difficulties, but right now the Quraishite caravan of merchandise is ready to leave for Syria and Khadijeh daughter of Khuwaylid usually sends men in these caravans for trade. If you were to introduce yourself to her we will find a way out (of this predicament).

Word of this discussion reached Khadijeh. She sent a messenger to invite the Prophet for this purpose and sent more goods with the caravan for trade than in any other year. The Prophet left for Sham (Syria) with the Quraishite caravan accompanied by Khadijehs special servant. Just as usual the caravan arrived at Bostra, stopped there and set up camp. The Prophet, along with Misrah and their goods took up a place in the citys' market. The place they arrived at was near a hermitage where a monk named Nastoor lived. There was also a very old lotus tree next to this hermitage. After the cargo was unloaded the Prophet took refuge in the shade of this tree and sat there leaning against its trunk.

Nastoor, the Christian monk, stuck his head out of the hermitage window and said to Misrah,

whom he knew from previous trips: "Misrah, who is that sitting under this tree?". Misrah answered: "He is a Quraishite from Mecca". The monk told him: "There is none other than a prophet under this tree!" The monk told him: "This is Gods' final prophet. Oh, how I wish I could be there when he is appointed and receives the command to declare his mission......"

In the days that followed, the prophet went to the market of Bostra and displayed his goods for sale, and after selling the goods he had with him he began to but the merchandise he required. During these transactions he had a difference of. opinion with someone and that man said: "Swear by Lat and Uzza!" the Prophet answered: "I have never sworn by these two and whenever I pass them I turn away!" The man answered: "I agree with whatever you say". At another time when that same gentleman saw Misrah alone he told him: "By God, I swear that this man is a Prophet! I swear by He who holds my life in his powerful hands that this is the very one the scholars and theologians have discovered news of with clear and complete descriptions and explanations in their texts.

These conversations made an impression on Misrahs mind and soul and had a strong effect on his conscience, causing him to become more attached to the Prophet on this trip after already having been fascinated by his character. 271

The Wise Man From Iran

Abdullah Ibn Abbas said: Salman Farsy told the story of his acceptance of Islam in this way:

I was an Iranian from Isfehan. My birthplace was a village named (Jay) and my father was its' owner and leader. My father loved me very much, so much that he kept me at home just as a girl and wouldn't allow me to go out. I was so diligent in my religion, which was Zoroastrianism, that I was chosen to serve the holy fire. One day as I was going at my fathers' command to his farm, I came upon a Christian chaper. I heard the Christians praying and entered the chapel. The Christians' prayer service fascinated me immensely as it was the first time I had ever seen such a thing. I remained there so long that I had completely forgotten to complete my fathers' task, and the day turned to night. When my father found out about that days' events and my attraction and attention to Christianity he became extremely upset, and he imprisoned me in our home. Without my fathers' knowledge, however, I retained connections with the Christians and asked them to inform me if a caravan headed for a Christian country came to our area. It was in this way that I escaped my imprisonment and travelled to Syria with that caravan and took up with a Christian scholar, choosing him as my instructor and teacher. This man, however, was a hypocrite and committed sinful deeds, but after his death another priest took his place in the church who was the epitome of asceticism and worship. I became devoted to him and spent many years with him as a student. At his death he sent me to a wise man in Mousel 272 and I spent a few years in the company of this wise man who was also very virtuous just as his friend was. When the time of his death drew near I asked him to tell me of another learned teacher. This old man told me of a virtuous

scholar in Naseebain. 273 When he died I went to Naseebain and to see this citys' scholar and teacher, and had the advantage of his learning until the time of his death. After him, according to his recommendation I went to Amourieh 274 and there I found another example of those scholarly, devout men. I was in this scholars' company for another period of time. When he also was ready to leave this world and I asked him for a substitution, he told me: By God, I swear that I know of no one today to whom I may send you who believes in what we believe and who strives in our way. The time is near, however, for the appearance of a prophet who will be appointed to the religion of Abraham and who will rise in the land of the Arabs. The location of his migration will be a land in which date-palms grow and a land full of volcanic rock walled on two sides. 275 He accepts gifts but avoids alms, and between his shoulders there is the stamp of prophethood (a large black mole from which hair grows). If you can, go to that land. 276

The Syrian Jew

Only a few years remained until the appearance of Islam when a man of the Syrian Jews named (Ibn Haiban) travelled to Medina. Those who had seen him spoke of his superior qualities and said: "Whenever we were plaqued by drought we would go to him and ask him to pray for rain". At these times Ibn Haiban would usually say: "No, I will not pray until you give some alms".

We would ask: "What should we give?"

He would ask: "For each person a portion of wheat or barley".

We would do as he asked and then he would pray, and before we even reached home the sky would darken with clouds and it would begin to rain on our heads. Many times this event was repeated and because of this Ibn Haiban obtained much esteem and influence among the Jews of Medina.

One day we heard that Ibn Haiban was in the last hours of his life. The Jews gathered around him and in their company he said: "O' Jews what do you think has brought me from the blessed, flourishing land of Syria to this poor country?" Everyone replied: "You know better!" He said: "I came here from Syria and have been awaiting the appearance of a prophet whose mission is near, because this city is the place of his migration. I was hoping that I would find him and follow him. Unfortunately this hope will be obliterated with my death. If you, however, hear of his name or news of him don't let anyone take the lead from you in belief in him....."

Ibn Haiban completed his last words and then died. On the morning of Bani Qurayza's defeat, three Jews named Salabah, Oseed and Asad in whom because of their youth habits and customs had not yet become firmly rooted, remembering Ibn Haibans words and testament

they said to their family and relatives: "By God, this man is the very prophet Ibn Haiban described for us, fear God and follow him!" The Jews replied: "No, thats' not him". These three youths insisted once again: "Yes, by God this man is him for sure". Then they left their fortress and joined the Islamic Army and accepted the Islamic religion. 277

The Sacrificing Scholar

Mokhairegh was a Jewish scholar. He lived in Medina and had much wealth in the form of gardens and Palm-groves. Historians say: He knew the Prophet of Islam and had seen and learned of his particularities and description from scholarly inheritances of the past.

When the prophet migrated from Mecca and before he entered Medina he stopped in a city called Ghoba and it was there that the two Jewish scholars Abdullah Ibn Salam and Mokhaireegh came to see him and accepted Islam. 278 Then the battle of Uhud occured. This battle took place on a Saturday which was the official day of rest for the Jews. On this day, Mokhaireegh cried out to his people: "O' Jews, I swear to God, you certainly know that aiding Mohammad is your duty!" The Jews replied: "But today is Saturday and work and other activity is forbidden on this day". Mokhaireegh replied: "There is no more Saturday for you and this custom just like other Jewish customs and rites was abolished with the coming of Islam".

He then took his sword, left his home and went to the Prophet at Uhud. He testified at that time that "If I am killed in this battle my property becomes Mohammads' (s.a.w) and he may do as he wishes with it". He was killed on that day and became a martyr. 279

There Was Also Bigotry

Zobair ibn Bata was the most learned of the Jewish scholars. Before the Prophets' appearance he had spoken of his name (Ahmad), his particularities and the country of his appearance. Zobair would say: "I had seen a book in my fathers' house which he kept from my sight and which he sealed so I would be unable to use it. But after his death I obtained this book and my predictions are based upon this ancient book".

Time passed and the Holy Prophet (s.a.w) appeared. When new of this mission in Mecca reached Zobair ibn Bata, he went as soon as he could to his fathers book and erased what it contained about the Prophet. From then on he kept what he knew of the Prophet to himself and concealed it, and when others asked he would say that this man was not the expected Prophet!! 280

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In old and creditable histories we read: The Jews of Medina especially the Bani Qurayza were familiar with the Prophet of Islam's name. They had seen it in their own religious writings and taught it to their children as news of a future full of good-tidings. They reminded them that the place of this prophets' migration would be their own city Medina. When the Prophet was appointed and migrated to that city, however; they were afflicted with racial jealousy and bigotry claiming that this person is not the prophet previously spoken of. 281

In Conclusion

According to all of these records, of which only a small portion of that which has been left to us may be shown you, all coming from creditable texts of the caliphate school, we become more familiar with the truth of this noble verse which states:

"The people of the Book knew the Prophet as they did one of their own sons".

What we wished to prove in this relatively long discussion was that contrary to the narratives concerning the first revelation which proclaimed signs of doubt and unfamiliarity in the Prophet regarding his prophethood; the Prophet himself along with those around him and many Jews and Christians living in Arabia were familiar with his prophethood and they knew him by his particularities and qualities and even more important by his name and reputation.

If we were to overlook "knowledge of the invisible" and its' aids, and look upon the Prophet before the "Besat as a regular human being, when we look at his life history we see that on his and his great uncle Abu Talibs first trip to Syria they were completely informed of his prophethood its signs and indications. Special precautions were also taken in his daily life to protect this treasure for the future from possible danger. On the second trip to Syria the same events reoccured in a different way, other persons being confronted with this matter and gaining of it.

The result here is that the narratives which spoke of the Prophets' doubt and surprise at the first revelation merely lie, especially since none of them, as far as their documentation is concerned, go back to the time of this events' occurance. Therefore these types of narratives of narratives lack credibility because of the errors and voids existing in their documents and texts. Thus, by looking at the breach that they could make in the Prophets' integrity and prophethood, we can guess how these narratives took their place in Muawiehs' general plan for the destruction of the Prophet of Islam (s.a.w), and how to this day they have enacted this sinister duty.

Western Islamologists And The Narratives Of The First

Revelation.

It is interesting to note that western orientalists and Islamologists who strive with their utmost integrity and sincerity to destroy the credibility of Islam and the Prophet, have not ignored this group of narratives and extract the greatest amount of benefit from them. That which is added to the writings of these westerners is a scientific and psychological analysis of the event which gives greater credence to its factuality in the eyes of the unfamiliar. For evidence of this we will first of all rely on the writing of Professor Montgomery Watt, the British Islamologist, in the book "Mohammad, Prophet and Statement'.

"It is surprising that a person who lived in a remote city like Mecca in the seventh century could acquire the belief that he has been appointed a prophet by God(?) so it is not surprising if we hear that Mohammad was beset by fear and doubt.......another of his fears was the fear of insanity because the Arabs of that time believed that these kinds of persons were possessed by spirits and demons. A group of the inhabitants of Mecca interpreted Mohammads' inspirations this way and he himself often wondered if they were right or not!......They say that in the early days and the receiving of the first revelation, his wife Khadijeh and her cousin Varagheh encouraged him to accept that he had been appointed to the prophethood..... Apart from all that, the claim of a Christian that the way the revelation was revealed to Mohammad was in every way similar to the way the revelation was revealed to Moses, strengthened Mohammad in his belief!" 282

Professor Montgomery Watt, Professor of Islamic studies at Edinburgh University, mentions in another of his books this very discussion including a narration of the various narratives involved, and studies them in detail and at great length with no doubt as to their authenticity and factuality arriving at the same conclusion we saw summarized above. 283

Of course, the use of these types of narratives is not restricted to the English orientalist Watt alone. Others in the past followed the same path and just as we saw in the past they were usually looking for weak points in Islam, the Prophet and all of the other things Holy in Islam. Unfortunately they find what they are looking for in some of the narratives of the Caliphate school, and of course, without a doubt they rely on these types of books for documentation, in particular Tabaris "Tarikh", Ibn Heshams' "Sireh" and Bukharis "Sahih". The first western writing which speaks of this subject according to the above mentioned fabricated narratives, is historical and was written by Theophanes the Byzantine historian. 284 A summary of Theophanes' opinion may be found in the well-know creditable book on western Islamic studies "The Encyclopedia of Islam". 285 A. J. Wensinck the author of the article "Bahira" in this book bring up a summary of Theophanes remarks after disregarding historical examples of the information regarding the Holy Prophet (s.a.w) known by the people of the Book as fables without offering an explanation as to why, and even though these remarks don't even collate with the fabricated narratives he refrains from any investigation or research surrounding it. We may name other books by Europeans which have spoken with reliance on the fabricated narratives regarding the first revelation; "Islam and the Arab" written by Professor Zoomlandu an English orientalist and The History of Nations and Islamic

Government" by Professor Karl Bruckelman.

An Eyewitness speaks:

A comparison between the Caliphate schools narratives and those existent in the Ahlul Bait school shows that a historical occurance may only be related by one who was an eyewitness to it. This principle is a definate law in the study of history. Just as we saw previously, according to this decisive principle we saw all of the narratives related to the first revelation as weak and worthless. Now with attention to and reliance on the words of the only person who witnessed the event and heard of some of its aspects from the Prophet himself we will proceed to investigate into it.

Amir al-Mo'meneen Ali (a.s) who in addition to being the legatee of all Islamic truths and its witness from the first hours of Islams' birth, describes the first revelation like this:

"From the time of his weaning Allah had put a great angel with him to take him along the path of high character and good behaviour throughout day and night, while I used to follow him like a young camel following in the footsteps of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah (s.a.w) and Khadijeh while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and smelled the scent of prophethood.

When the revelation descended on the Prophet of Allah (s.a.w) I heard the moan of Satan. I said: "O' Prophet of Allah what is this moan?". And he replied: "This is Satan who has lost all hope of being worshipped. O' Ali, you see all that I see and you hear all that I hear, except you are not a prophet but you are a vicegerent and you are surely on (the path of) virtue". 286

In order to show other examples of the Imamate schools' viewpoint regarding the matter of the Prophethood and revelation we will refer to another narrative by Imam Hadi (a.s).

"When the Prophet of God abandoned trade in Syria, he spent that which he had accumulated in the way of god. Afterwards, each morning he would climb Mount Hira and from its highest summit he would look at traces of Divine mercy and the thought provoking, extraordinary signs of his power in nature. He would look at the regions of the sky and the far reaches of the earth, become immersed in thought and be busy at worship".

These conditions continued thus until the Prophet reached the age of forty. The lord saw that his heart was the best, humblest, most modest and devoted of hearts before him and therefore he commanded the gates and kingdom of Heaven and the message to be opened to him and He opened his eyes as a Prophet of the truths existent in the Heavens. He also commanded the

Angels to descend to him. As a result of His grace he also commanded descendence upon him from the throne and also sent Gabriel down to him to take his arm and shake it.

Gabriel said: "O' Mohammad, read."

The Prophet replied: "What should I read?".

He said: "Read in the name of your Lord who created......

Then he revealed to him that which the Lord had sent as a revelation to him and returned to the heavens. The Prophet descended the mountain as a sick person afflicted by fever and trembling because of the immensity and glory of the lord which had appeared unto him.

That which worried him and caused him fear and distress was the Quraishites refutal and the thought that they would consider him insane or possessed by a demon. This was even though he had been the most intelligent of Gods creatures from the beginning of his life and the most dear among them, and more than any one else felt enmity towards Satan within himself. Therefore, in order for the lord to give him courage in the face of .all the enmity and opposition awaiting him, he gave the power of speech to all of the objects around him, the stones, cliffs, mountains. Everywhere the Prophet arrived he would hear this proclamation; "Greeting to you O' Mohammad. Greetings to you O' friend of God. Greetings to you O' Messenger of God!" 287

A Summary

In the Caliphate schools narratives related to the first revelation such was said:

Gabriel pressed the Prophet three times with such severity that he felt as if he were dying and then said to him:

"Read........"

After the first revelation came to an end the prophet was extremely afraid and worried that it had been by Genies. He saw the possibility that he had gone crazy or had become a Kahin, and because of this decided to throw himself off of the mountain top so he would be killed and be rid of this suffering.

Gabriel, however, interrupted him and didn't allow him to go through with his intention. The Prophet returned home in a confused state of mind and related his fear of insanity and of being possessed to his wife Khadijeh. Khadijeh heard all of her great husbands words, who was at the time upset and afraid, with a patience verging on reverence. Not only did she retain

control of her own emotions, she also consoled her husband and assured him that God would not abandon him.

Afterwards, in order to accumulate more information and assurance, she went to see Varagheh the Christian scholar. After hearing the news that Khadijeh had brought him, Varagheh have Khadijeh assurance of her husbands prophethood. In a meeting with the Prophet himself he also spoke to him with his comforting words, and also taught him that which he did not know.

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In an evaluation of the above mentioned narratives we saw that all of them were related by persons who had not been born by the time of this occurance (thirteen years prior to the Besat), for them to be able to relate it as an eyewitness.

We then compared them to the most authoritative text in Islam, the Quran. In the exalted Quranic verses it was mentioned that: A promise or covenant was taken from the Prophets to believe in the possessors of the mission after them, especially the Last Prophet (s.a.w), give tidings of this mission to their people asking them to believe in him and to aid him if they were alive during his lifetime.

And also that: Jesus son of Mary (a.s) gave tiding to his people that after. me a prophet will come who is known as Ahmad ('---Arabic text---')

And also that: When the Quran descended from God and was the confirmation of their book the Torah they cultivated blasphemy in relation to it even though before that in their wars they asked for Gods' aid in this prophets name so they would attain victory and success.

And also that: They who follow the illiterate, uneducated Prophet who saw his name and situation in the Torah and New Testament......

Finally, the Quran ends up with saying:

The scholars of the people of the Book knew the Prophet just as their own sons.

This matter is clear to the point of certainty, that by taking into account all of the Qurans intimidations and accusations, if these statements didn't have strong backing in truthfulness and correctness, it would have been easy for Biblical scholars to scrutinize the Torah and New Testament and prove contrary to these statements. As a result, this would with no effort at all have destroyed Islam and fourteen centuries of was and combat wouldn't have been

necessary to do so.

Fortunately, however, that didn't happen and in those days the above mentioned tidings existed in the copies of the testaments in which even today, despite all of the changes and omissions which have occured in them, we may still read in some copies of the Torah that: (The lord came from Mount Sinai, rose like the sun over Edom, shone on his people from Mount Paran, entered with ten-thousand of the esteemed a fiery religious law in his right hand). And this verse which has remained intact in older Bibles is a mention of Moses mission from Mount Sinai, Jesus' mission from Edom, and the Last Prophet from the cave of Hira in the Paran mountains, with a religious law consisting of war and battle with idolators and seditious persons. Being accompanied by ten-thousand persons only occured during the last Prophets' lifetime and refers to the conquest of Mecca in the eight year of the mission.

We also read in a copy of the Book John:

John 16:7-15: But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper ('---Arabic text---'= Ahmad) will not come to you.........."

As a result of all of these tidings, Christian and Jewish scholars were in expectation of the Last prophet's (s.a.w) mission some of them having migrated to Medina and its outskirts in hopes of seeing him, their names and descriptions existing in historical records.

Among them we may find:

Bahira the monk who had a home on the Quraishite commercial road to Sham (Syria) and when at the age of twelve the Prophet passes by on this road and stopped near his hermitage he recognized him by way of signs and marks, and attained the blessing of meeting him.

Another is a monk which history has mentioned by the name Nastoora who met the Prophet on his second trip to Syria accompanied by Khadijehs servant Misrah, and spoke of his prophethood.

Also the great Jewish scholar Ibn Haiban who had migrated from Syria to Medina to see the Prophet but died before his appearance and mission.

And also Mokhairegh another Jewish scholar who met the Prophet at "Ghoba" at the beginning of his migration and accepted Islam and was later martyred in the battle of Uhud.

Last of all we have Salman Farsy who came to Medina with this very hope and was successful in seeing the Prophet and accepted Islam.

The Jews were so familiar with the news of his appearance that they taught their children

about it and gave them tiding of his nearing appearance saying: He was appointed in our land and will migrate to our city Medina.

The people of the Book at that time lived in great expectation of him and told their children of the signs and indications of his coming, the same way that Shiites today await the coming of Imam Zaman (a.s) and speak of the sings of his appearance.

With all of these stories and historical events a few of which we related here, along with the encounters that occured between the scholars of that time and the Prophet and is friends and relatives such as his Uncle Abu Talib, Misrah, Khadijeh and others, how could the Prophet himself be ignored of all of them? Could it be that others could understood those highly unusual events and recognize he who was introduced in their contents as the last Prophet while he himself not only didn't see those events, he didn't understand them nor did he discover the manner of his unusual and outstanding character.

In light of all these events especially those we related from authoritative texts of the Caliphate school, how could the scholars of this school believe those false and disgracing reports regarding the first revelation; the cornerstone for the structure of Islam? How could they write that when Gabriel revealed the first Surah of the Quran to the Prophet he thought he was a genie or a devil and himself insane, possessed or a soothsayer?

Really, which mysterious hands created these false reports and what was the reason for their introduction into the first-rate Islamic books and texts of the Caliphate school?

* * * * * *

Christians and Jewish scholars who have researched into Islam have referred exclusively to these fabricated narratives of the first revelation since they wished to attack Islam from beneath a veil of knowledge, learning and research. They presented these narratives in their books with a series of sociological and psychological studies and investigations, and in this way caused serious damage to a correct understanding of Islam in Eastern and Western Education.

Professor Montgomery Watt the English Orientalist in his books, "Mohammad, Prophet and Statesmen" and "Mohammad at Mecca", along with other Western orientalists mentioned earlier and their Eastern Students have relied on these narratives and have profiled from them in introducing Islam, seeing them as indisputable facts related to Islam and as irrefutable narratives.

The real truth, however, is what the Imams of Ahlul Bait (a.s) taught the students of their own school. It is therefore proper that we should compare them to the previously mentioned reports.

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None of the Caliphate schools narratives regarding the first revelation were related by an eye-witness to the events, indeed in principle none of them were living at the time of its occurance. The only eye-witness to this event is Imam Ali (a.s). He related this incident like this in one of his sermons:

"From the time of his weaning Allah had put an angel with him to take him along the path of high character and good behaviour throughout day and night.....Every year he used to go in seclusion to the hill of Hira where I saw him but no one else saw him..... When the revelation descended on the Prophet of Allah (s.a.w) I heard the. moan of Satan. I said: O' Prophet of Allah what is this moan?". and he replied "This is Satan who has lost all hope of being worshipped".

In another narrative from Imam Ali al-Hadi (a.s) the incident is described as such:

"At the age of forty the Lord opened the gates to the Heavens to the Prophet so he could see the truths there, He gave permission to the angels to descend to him and He sent Gabriel to him. Gabriel shook his arm and said: "Read!". He said: "What should I read?"

Gabriel said:

'---Arabic text---'

and he read for him Gods' revelation and returned to heaven.

The Prophet descended the mountain, while because of the vision of the lords' greatness and magnificence he was afflicted with fever and trembling just as a sick person. He feared that the Quraish would call him insane. God gave him consolation. Everything around him spoke to him and greeted him as a Prophet. From everything this call was heard:

"Greetings to you O' Mohammad of God......"

What happened that European Jewish and Christian orientalists and their Eastern students have not taken the story of the first revelation from the Prophets descendants, while we know that "The inhabitants of one house are more familiar with the events that take place within", only relying on the shattering, disgracing reports of the caliphate school? Why has knowledge of Islam been entirely based on the texts and records of the Caliphate school? And why have the opinions and narratives of the Imams of Ahlul Bait been completely forgotten, being found no where in Western Studies of Islam? Doesn't this prove that Western Orientalism is in principle only built upon enmity and acts of spite?

The calculated course of action created by the internal enemies of Islam to destroy the exalted reputation of the Holy Prophet (s.a.w), did not end with the previous discussion. Its' malevolent designers went even further than that. They not only just said and circulated the idea that the Prophet doubted the revelation revealed to him, hesitated for a time and thought that he had been possessed by genies and demons, 288 they progressed to an even more dangerous point. In a series of narratives existing in the majority of commentaries of the Sunni or Caliphate school they circulated the rumour that; not only did he doubt his own prophet hood and suspect the interference of genies and demons in his prophetic mission, on the contrary Satan really did interfere in this matter inspiring parallel verses containing idolatrous subject-matter correlating with his own Satanic view, as verses revealed by God. The Prophet then accepting these parallel verses believing them to be Gods genuine revelation and not realizing Satans direct interference in this matter.

This is one of the highest stages enacted by the wicked hands of Islams enemies in the Ummayad era 289 which strived to eradicate the basis for the Holy Prophets reputation and prophethood and also destroy the final stronghold - infallibility in receiving and propagating the divine revelations and mission.

The dangerous, Islam destroying fable of "Gharaniq" has gained widespread circulation in important and well-known commentaries, in first-hand and creditable histories and last of all in the writings of the Caliphate schools biographers of the Prophet.

For an investigation of this matter we will first refer to the commentary and History of the Imam of the Caliphate schools commentators and historians, Mohamad ibn Jarir ibn Tabri (Died 310 A.H). This is because his narratives as far as documentation is concerned possess the oldest records and is more detailed and lengthy in its wording in comparison to others and is also more effective than others in sowing doubt and misgivings.

The Narratives Of The "Gharaniq" Fable In The Caliphate School.

The commentators of this issue have said in an interpretation of the fifty second verse of the Suah Haj:

"And we did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise".

Tabari, the Imam of the caliphate schools commentators has narrated the narratives and saying related to the interpretation of the words '---Arabic text---' and '---Arabic text---' and divides them into two parts: 290

A-Part one of Tabaris narratives in interpretation of '---Arabic text---' and '---Arabic text---'

In this part Tabari mentions narratives which hold the view that because of the Prophets great interest and fervour in converting his tribe, he thought to himself that he should speak to them according tot heir inclination regarding their idols and gods, and at times he even disliked speaking ill of them for this very reason. To enlarge upon this opinion Tabari seeks proof for it in the following group of narratives.

1) Tabari relates the first narrative from Mohammad ibn Ka'b Gharzy and Mohammad ibn Gahis. These two say: One day the Holy Prophet (s.a.w) attended one of the assemblies of the Quraish. On that day he was hoping that something would not be revealed to him which would cause the Quraishites hatred and aversion. At that time, however, the Lord inspired in him the Surah Najm. The Prophet recited it as it was until he came to the verse.

'---Arabic text---'

and it was there that satan inspired him to add:

'---Arabic text---'

He spoke these words and then continued on with reciting the rest of the Surah. At the end of the surah he prostrated and everyone present also placed their foreheads on the ground and prostrated with him while only Valib ibn Moghaireh - because of old age and lack of strength

to bend over - took a handful of dirt from the ground and prostrated on it. Everyone was happy with what they heard. The Quraishite idolators said: "We know that Allah gives life and death and possesses the power to create and sustain but our gods have intercession with Him. Now that you have set aside a part for them we will follow you!."

These two narrators then said: That night when Gabriel appeared to the Prophet, he recited the surah for Gabriel. When he came to the words that Satan had inspired in him. Gabriel said: "I did not reveal these words to you!" The Prophet said "Then I calumniated them and have ascribed words to God which he has not spoken?".

It was for this reason that the Lord revealed the following to the Prophet (s.a.w): 291

"And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend".

The occurance left the Holy Prophet (s.a.w) saddened and depressed until these verses were revealed: 292

"And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise".

The narrator then says: The Muslim Emigrants who had migrated to the land of Abyssinia heard the rumour that the entire Meccan population had become Muslims. Because of this they started out to return to their tribe. They said: "Our own people are better and dearer to us". Upon arriving at Mecca, however, and joining their tribe they saw that when the above mentioned verses were annuled they had once again turned away (from Islam and the Muslims). 293

2- This narrative has only been related from Mohammad ibn Ka'b Gharzy, and he says: The Holy Prophet (s.a.w) saw his tribe turning away from him and it was extremely distressing for him to see them keeping aloof from Divine commands and that which was revealed from God. Because of this, he hoped and desired his heart that something be revealed to him from God that create closeness, affinity and unity between himself and his tribe. It was also because of his concern for them and the avidity in his heart for their guidance that he wished the severity of the revelations (regarding the prohibition of the tribes corruption and wrong doings) would change to moderation.

At the time when these hopes gained strength and he spoke to himself about them in his heart, the lord revealed to him the Surah "Najm"

'---Arabic text---'

This revelation continued until the noble verse:

'---Arabic text---'

when Satan inspired him to say those very things which he desired and hoped would be revealed for his tribe and that was:

'---Arabic text---'

When the idolators heard these words they listened to them because it made them happy that the Prophet mentioned their Gods. Also, the believers did not detract from their affirmation of the Prophet and did not lose their belief in that which he brought from God. They did not accuse him, of error or lapse. The Surah continued and it reached the part which required a prostration at its end and then was finished. The Prophet prostrated and the believers prostrated along with him in affirmation of their Prophet while the idolators present in the mosque joined them because of the eulogy made regarding their gods. Therefore, there was no one in the mosque left who had not prostrated, believer or idolator. Only Valid ibn Moghaireh couldn't bend over because of his old-age and inability and because of this he took a handful of dirt and prostrated on the palm of his hand. Then the people left the mosque and went their separate ways. The Quraishites left the mosque in a happy mood because of these remarks, and were saying: Mohammad remembered our gods with the best of statements and among that which he recited was this passage:

'---Arabic text---'

reports of this all-inclusive prostration reached Abyssinia and the prophets followers who had migrated there were informed of it and it was even said that the Quraishites had accepted Islam. A group of them started out for Mecca and also a few remained where they were.

Gabriel appeared to Mohammad and said: O' Mohammad what have you done? You read for the people (as the Quran) which I did not bring to you and you said things which had not been revealed to you". The Prophet became extremely sad and apprehensive because of this remark and was frightened of the Lord!

Afterwards, God revealed certain verses to him. He was kind to his prophet and consoled him, making the weight of the occurance easier for him to bear. He informed him that; "Also before you no messenger of prophet hoped or desired for something that the Satan didn't interfere in his desire and inspire him to speak certain things. While of course afterwards the lord abrogates the satanic expressions and strengthens his own verses. This means that you

are like the previous prophets and apostles". Then the lord revealed the following:

'---Arabic text---'

in this way eliminating the Prophets sadness and grief and replacing the fear in his heart with security, and abrogating the satanic inspirations;

When the Prophet mentioned the names of the idols Lat, Uzza and Manat (and it was abrogated) the divine revelation revealed the following to him:

"And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses". 294 Which means: Then how can your gods' intercedence be effective with Him?

When the abrogation of the Satanic inspirations were revealed by god, the Quraishites said:

Mohammad regrets and recants his mention of your gods esteem in the eyes of the Lord and recants and has made other remarks. The remarks that Satan inspired the Prophet to say were being repeated by all of the idolators and made them even firmer in their seditious ways. 295

3) Tabari relates from Abu Alalieh: The Quraishites said to the Prophet:

Your followers are only slaves and freed slaves and there are no noble or great men among them. If, however, you were to mention our gods in a favourable way we will associate with you and the noble will come to you. And when the poor see that the Tribal leaders are your companions then of course they will develop a greater liking for Islam and yourself. Therefore Satan inspired (these desires) in his words. It all happened like this: When these verses were revealed:

'---Arabic text---'

Satan inspired the Prophet to say the following:

'---Arabic text---'

When the Prophet recited these verses he fell to the ground and prostrated. The Muslims and idolators also prostrated (at that time the Prophet was not aware of the meaning of the words inspired in him and spoken by him). When, however, he found out what he had said it was very burdensome for him to bear. For this reason the lord revealed this verse to him (in consolation and comfort). 296

'---Arabic text---'

4) Tabari relates this same narrative from a different source in greater detail from Abu Alalieh: The Quraishites said: O' Mohammad, only the poor, weak and indigent sit with you. If you speak well of our gods we will become your companions and followers and then people from all quarters and regions of the world will turn to you.

Then, when the Prophet was reciting the Surah Najm and came to this verse:

'---Arabic text---'

Satan inspired him to say:

When he had finished reciting these verses he and all of the Muslims and idolators prostrated except for Abu Uhayha Sa'id ibn al As who also took a fistful of dirt and prostrated on it saying: "In the end, it pleased Ibn Abi Kabsha to speak well of our gods".

News of this occurance reached the Prophets followers in Abyssinia and they knew that the Quraishites had accepted Islam. The Prophet, however, was extremely upset because of this affair and suffered from the fact that Satan was able to cause him to utter certain things. It was for this reason that the lord revealed these verses:

'---Arabic text---'

5-6) Tabari relates these two narratives from Said Ibn Jobair, and he has said:

When the verse '---Arabic text---' was revealed, the Prophet recited it. After that he said:

'---Arabic text---'

and then he prostrated. The idolators said: "Before this he spoke of our gods favourable" and they prostrated with him. At this time the lord revealed this verse:

'---Arabic text---'

7) Tabari has related this narrative from Ibn Abbas: In this narrative Abdullah ibn Abbas describes the revelation of this verse:

'---Arabic text---'

as such: One day the Prophet was praying in the masjid al haram and it was then that the

verses regarding the Arabs idols were revealed to him and he began to recite them. Upon hearing his words the idolators said to themselves: We hear that Mohammad speaks well of our gods, and for this reason they drew closer to him as he was reciting and was saying:

'---Arabic text---'

It was here that Satan inspired him to say:

'---Arabic text---'

He then recited the above words after that. Later Gabriel descended to him abrogating these words and reading these verses to him;

'---Arabic text---'

8) Tabari relates from zakat, he says: The story behind the verse: '---Arabic text---' was as such. At that time the Prophet was in Mecca and the lord revealed verses to him regarding the Arabs idols and gods. He went about rewriting those verses and repeatedly mentioned the name of Lat and Uzza. The inhabitants of Mecca, who heard his remarks and words and saw that mention was being made of their gods, became happy and glad, drawing near to listen. It was then that Satan inspired certain words in the Prophets recitation:

'---Arabic text---'

The Prophet also recited these words in this very form and therefore the lord revealed this verse:

'---Arabic text---'

9) Tabari relates this narrative from Abu Bakr Ibn al-Tahman ibn Al-Haras. He says: When the Prophet was in Mecca, one day he recited the Surah Najm for the people and when he came to the verse:

'---Arabic text---'

He said: '---Arabic text---'

In speaking these words the Prophet had erred and made a mistake. As a result of this occurance, however, the idolators who were awaiting this opportunity, greeted him and expressed their happiness upon hearing his words. and this opinion. The Prophet told them: Those words came from satan and the lord has sent this verse:

'---Arabic text---'

Tabari has offered these narratives as exegetic reasons which prove that the words '---Arabic text---' and" Amniyyeh" mean the Prophets desire and inclination for nearness and unity with his tribe on the matter of their idols.

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B- Part two of Tabaris narratives regarding the meaning and interpretation of '---Arabic text---' and '---Arabic text---'

In his tafseer Tabari goes on to say: As for those who said that the two above words mean recitation, reading or speaking in the verse under discussion, their reasons for such may be found in these narratives.

1) The first narrative is from Ibn Abbas. In an interpretation of the verse:

'---Arabic text---'

he says: It means that when the Prophet speaks Satan inspires (doubt and difficulty) in his words.

2) The second narrative is from Mojahed, the great commentator of the caliphate school. He says: In the noble verse the word '---Arabic text---' means the time he spoke.

3) The third opinion is from Zahak, another commentator of this school. He says: The meaning of '---Arabic text---' in '---Arabic text---' is "recited or read" and in short, that if he recites the Quran Satan ispires in it doubt and difficulty.

After relating Zahaks opinion, Tabari says: This opinion is closer to the real interpretation because in the last part of the verse we read:

"But Allah annuls that which the Shaitan casts, thus does Allah establish his communications".

We say this because the verses which the lord establishes and informs us of are the verses of the Holy Quran, not something else. In light of this it becomes clear that it was this type of verse that Satan inspired similar verses for. In other words, Quranic verses are attacked by Satan and become entangled in doubt caused by him, and just as the lord himself informs us, He has annuled and obliterated these analogies and has bestowed upon the verses of his Quran strength and stability.

As such, according to Tabaris interpretation the words of God are such: We had not sent a messenger or prophet before you without his having read or recited the lords scripture or having said something himself that Satan did not inspire (analogue arid error) in it and of course the lord annuled and obliterated Satans inspirations. Here also the lord gives news that he himself destroyed Satans inspirations on his last Prophets tongue and will make them void.

After this remark, in order to prove his opinions regarding the meanings of the word '---Arabic text---' annul in this verse, Tabari cites witnesses from among the commentators.

It has been related from Ibn Abbas that: means God makes void that which Satan has inspired.

Also, regarding the interpretation of this verse, it has been related from Zahak that on Gods command Gabriel annuled that which Satan had placed on the Prophets tongue, and strengthened the lords verses. As for the interpretation of '---Arabic text---' he says:

This means, purify the verses of his scripture of the falsity which Satan had placed on His prophets tongue.

After this Tabari proceeds to the interpretation of the noble verse: 297

'---Arabic text---'

and he says:

"God the Highest has said here: So, annuled is that which Satan suggested (inspired), and afterwards his own verses are established; so that he may make what Satan (in the way of falsities) suggests in the Prophets recitation a test and trial for those in whose hearts is disease ...." This means that the Prophets remark:

'---Arabic text---'

was a test by which those who were hypocritical at heart were tried, and this was the reason for doubt that arose regarding the truth and genuinesss of the Prophets and his message, these persons being caught up in it.

Then Tabari narrates the following from Ghataadeh who says: The Prophet wished that the lord would not find fault with or speak ill of the Quraishites gods (idols). Therefore Satan inspired this in his recitation:

'---Arabic text---'

"These gods upon whom you call, it is hopeful that they may intercede and they are exalted beings". Then the lord abrogated this satanic remark and strengthened his own verses: 298

'---Arabic text---'

Ghatadeh then adds: When Satan made those inspirations in the Prophets recitation, the idolators said: "The lord has mentioned our gods (and idols) favourably", and they were gladdened and it was then that the Quran said:

'---Arabic text---'

"So that he may make what Satan suggests in the Prophets recitation a test and trial for those in whose hearts is disease........"

Once again Tabari points to the Gharaniq story in an interpretation of the verse 54 of Surah Haj: 299

'---Arabic text---'

And that those who have been given the knowledge may know that it is the truth from your lord so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path".

Then he mentions Ghatadehs opinion as such: This was said that those who have knowledge of and recognise God would know, that which God revealed is truth, (in other words the verses He strengthened for His messenger and Satans suggestions which He annuled in them) and that they are from your Lord O' Mohammad. And this is so they will believe them and their hearts be humble before the Quran, acknowledge, have faith in and admit to its truths. And the lord will guide those who believe in God and His messenger to the right path and clear truth by abrogating the Satanic suggestions in the Apostles recitation. Therefore, for them no harm can come from the Satanic tricks, suggestions and errors placed on His prophets tongue(!!)

That which we have seen up until now were all interpretations, narratives and opinions of the great commentators of the Caliphate school and all of them were collected in Tabaris great "Commentary".

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Sayooty (died 910 A.H), another of this schools great commentators and scholars, mentions other narratives in interpretation of verse 52 of the Surah Haj in addition to those narrated by Tabari.

He relates from Sodi: The Prophet went to the mosque to pray. When he was praying, and in its interim when he was reciting a Surah of the Quran and came to this verse:

'---Arabic text---'

It was here that Satan put certain words on his tongue and he spoke them aloud:

'---Arabic text---'

He then continued the Surah Najm to its end and then prostrated and so did his followers, the idolators also following suit; this being because he had mentioned their Gods names. When the prophet lifted his head from prostration they lifted him and placed him on their shoulders running around Mecca shouting:

"This is the prophet of Abd Manaf!"

After this event, when Gabriel appeared to the Prophet and he read for him the Quran especially those two remarks, Gabriel said: I take refuge in the lord if I read for you such things (!!) This matter was very distressing for the Prophet and the lord revealed verses to console and content him: 301

'---Arabic text---'

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Nayshabouri (died 728 A.H), another famous commentator, in the book "Tafsir-e-Gharayed-e-Quran", relates another narrative from Ibn Abbas.

A devil known by the name of Obeez appeared to the prophet in the form of Gabriel and suggested the aforementioned remarks to him and when the idolators heard these words they were happy and glad. Afterwards, Gabriel descended and asked the Prophet to read the verses to him. The Prophet recited from the beginning of the surah until he came to those words and sentences. When the Prophet read those words Gabriel denied that they had come from the lord. The Prophet said: A being with your likeness came and suggested them to me. 300

These were narratives and quotes which exist in the creditable commentaries of the Caliphate school. Unfortunately, however, this matter does not end here. Historians and the Prophets biographers have also produced narratives regarding this matter. At the forefront of this group is Mohammad ibn Ishaq (died app. 152 A.H), Musa ibn A'ghbeh (died 141 A.H) and Mohammad ibn Amr Waqidi (died 207 A.H).

Tabari mentioned Mohammad ibn Ishaqs narratives in his history and they are narratives 1+2 which we previously narrated from Tabaris Tafsir. Waqidis narratives were introduced in his pupil, ibn Sa'ds book "Tabaghat al-Kobra". Finally, the narratives of Musa ibn A'ghbeh have been related by recent biographers such as Dhohaby and others. 302

For a study of these narratives we will first look at the Quranic verses that these narratives speak of. These verses may be divided into three groups and they consist of:

First of all: The verses added to the Surah "Najm" among which it is thought that Satan was able to suggest two or three of his own sentences to the Prophet (s.a.w).

Secondly: A few verses from the Surah Haj.

Third: Two verses in the Surah Bani Israel.

"A STUDY OF THE QURANIC VERSES"

1

The First Group Of These Verses - The Surah "Najm".

The Surah "Najm" is one of the short Meccan Surahs which was revealed all at once 303 and during the time that the Prophet was in Mecca. The verses among which the matter of Satans suggestion is propounded begins at verse 17 and ends with verse 30. It is therefore necessary for us to begin our study with an examination of these verses for an understanding of their content in order for us to be able to perceive the position of the Satanic words among them.

Verses 18-30 of this Surah discusses the three famous Arab idols who were named Lat, Manat and Uzza. The Arabs believed that these idols were the images of divine angels and they also believed that angels were the daughters of God. The Quran has spoken as such of these beliefs and has criticized them. For example: In the Surah "Saffat" from verse 149 and following it is said:

"Then ask them whether your lord has daughters and sons. Or did we create the angels females while they were witnesses?"

And in Surah "Zukhruf" verse 17-20 it is said:

"And when one of them is given news of that of which he sets up as a likeness for the Beneficient God, his face becomes black and he is full of rage.......And they make the angels them who are the servants of the Beneficient God - female (divinities)..........."

And in Surah "Nahl" verses 57-58 we read:

"And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire. And when a daughter is announced to one of them his face becomes black and he is full of wrath".

Also in the Surah "Bani Israel" verse 40:

What! has then your lord preferred to give you sons, and (for himself) taken daughters

from among the angels? Most surely you utter a grievous saying".

The Qurans ideological battle with the Arab idolators who believed in these weak-minded, superstitious beliefs, took shape in different ways and was introduced in each place in a particular way and with special logical reasons. One of these examples is in Surah "Najm" our present point of discussion.

The Almighty Lord says in this surah:

"Have you then considered the Lat, and the Uzza, and Manat, the third, the last?"

and know that according to the Arab idolators belief they were the images of Gods female angels(!) and it is for this reason that afterwards we read:

"What! for you the males and for him the females! This indeed is an unjust division!"

Then he tells of. the principle source of this type of beliefs error

They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but con lecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their lord".

Here, God propounds and refutes another of the idolators beliefs with regard to their idols and that being their ower of intercession. "Shall man have what he wishes?" certainly not "For Allah is the hereafter and the former (life)" it in not in mans' control and according to his carnal desires. In principle, intercession has certain precise conditions. "And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses", After this lecture, God once again questions the idolators beliefs regarding the angels saying: "Most surely they who do not believe in the hereafter name the angels with female names.........". 304

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You can see that in all of the above verses from Surah "Najm", not only is there no trace of praise for the Quraishites gods, on the contrary there is only criticism and ridicule for their idolatrous beliefs. It discusses the fact that the idolators said these things about their idols out of ignorance and stupidity and by following their carnal desires, possessing no realm reason for their actions, Afterwards, it also adds that in principle the idolators or their minds cannot grasp higher understanding and knowledge and only extends to the material world incapable of understanding better than or beyond that. He then commands the Prophet to keep aloof from them and to turn away from them keeping his path seperate from theirs.

We don't know how this matter escaped the fabricators of this fable and how they failed to realize that the Meccan idolators were not so ignorant of the Arabic language to not understand the Surah "Najm's" attack on and clash with their beliefs, and fail to perceive all of this reproach, taunting and ridicule? We all know that the Arabs of Mecca, the Quraishites, were pure, untouched Arabs whose entire culture consisted of only emotion-stirring discourses, lyric and epic poetry, odes, eulogies, and satires. With one eulogy they would become so joyous they could almost fly, and one satirical poem could enrage them to the point of initiating bloody wars, causing the blood of their brave sons to flow upon the sandy region of Arabia's deserts for many years. According to the remarks in the previous narratives, despite all this it seems that they didn't understand those taunts and attacks at all.

The ignored tens of verses of refutal because of two verses of praise which followed them and joined the Muslims' ranks with one prostration. It also seems that they didn't perceive the contradiction and contrast between the Satanic verses and the Qurans rash and harsh verses and by satisfying themselves with only those two verses they fell to the ground in prostration.

They, who despite all their hatred and enmity, listened to all of these verses very carefully 305 being so astonished at the beauty and eloquence of the words and their meanings that they had no choice but to call it magic. 306 How could they then fail to perceive this change in content and modification in the way of speech, especially with such speed and in a short Surah!! Not only did they not perceive it but the great scholars and first-rate commentators of the Caliphate school were also caught up in the web of this ignorance!! Aren't these things strange and amazing?!

2

In the second part we will proceed to a study of the verses in the Surah "Haj" and discuss this noble verse:

'---Arabic text---'

We must also study the three points we are confronted with in this verse so that its understanding and interpretation will be made possible. These three points are:

A: '---Arabic text---'

B: Satans suggestion or inspiration.

C: Gods abrogation of the satanic suggestions and strengthening of his own verses.

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The plural of this word being written Some have said that it means (Talavat) reading or (Ghara'at) recitation of the Quran, and we learned previously of those who possess this opinion. It could also mean (reghabat) desire, or (Arazou) wish, such as many others have said and with which we agree. These are the only two possible meanings for this word.

When we look at the various derivations of this word in the Holy Quran we see that only the second supposition suits the collection of verses in which the derivatives of this word have been used in some way.

"Amanee" which is the plural form of "Amniyeh" has been used five times in the Holy Quran, among them:

"And they say: None shall enter the garden (of paradise) except, he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful". 307 **"(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself, neither a guardian nor a helper".** 308

Therefore, the research done by the linguists of '---Arabic text---' was correct when they interpreted the above mentioned word as such: "Amniyeh" is something someone desires and wants and of course most of the time the word is used with regard to futile wishes which are incorrect and impossible, like that of an unusually long life or delaying resurrection day". 309

The word "Tamannna" which is close to the word "Amniyeh" is rooted and meaning, has come to us in different forms in the Quran. It may, in no way, have meanings other than desiring or wishing. Pay attention to examples of these verses:

"And those who yearned for his place only the day before began to say...."310 **"Say: If the future abode with Allah is specially for you to the exclusion of the people, then yearn for death if you are truthful".** 311 **"And they will never yearn for it because of what their hands have sent before: and Allah is cognizant of the unjust".** 312

Thus, "Majma logat-e-Arab" was correct in its opinion regarding this word when they interpreted it as such:

'---Arabic text---'

"To desire a certain thing which is liked, meaning to wish for it and set ones' heart on achieving it". 313 Then they add: "The Apostles' or prophets '---Arabic text---' means his desire to propagate his invitation and establish his mission. Satan also places doubt, suspicion and hesitation in the hearts of those who are called to accept this mission and invitiation, and

strives to make the Prophets' great desire and wish unattainable". 314

Based on the previous points, "Tamanna" and "Amniyeh" are used in the Quran to mean wish and desire, and when we look carefully at the position of this verse in the above-mentioned Surah we see that this verse of the Surah Haj is located in a completely unified group of verses according to their topic. This unified collection begins with verse 42 and continued up to verse 65. In these verses the lord says:

(If they refute you, the people of Noah and Aad and Samud and the people of Abraham and lot and also the inhabitants of Madyain refuted (their prophets), and Moses was also refuted. Afterwards we gave the unbelievers respite and time and then we punished them. How numerous the cities of the oppressors are which we have destroyed and now the walls and roofs of these cities are collapsed and the water in their wells remain unused and their castles uninhabited). And He once again repeats, (How numerous the cities of oppression are which we gave respite but eventually destroyed, and the return is unto Me). He then begins to speak to the prophet and consoles him telling him not to suffer because of their refutal and blasphemy; because you are only a messenger and a warner while you have no responsibility for the peoples faith and practice, and if they do not practice you are not responsible. Then He says: As far as your propagation is concerned the people are divided into two groups: the believers and the unbelievers.

"......Then (as for) those who strive to oppose our communications, they shall be the inmates of the flaming fire".

For those who believe in the Quran and perform good deeds there will be (on resurrection day) forgiveness, and (in heaven) honourable sustenance and as for those who strive to annul our verses or show weakness and breaks in the position of miracles, they are the inhabitants of Hell. After this distinction He once again comforts His prophet saying:

And we did not send before you any prophet or Apostle but when he desired and wished for progress for his invitation Satan made suggestions and problems preventing his achieving these wishes (to annul the divine verses and show its failure and unsuccess) . So the lord took away and destroyed the Satanic doubts, objections and obstacles in the way of his invitation and removed all traces of it).

In other Quranic verses this two sided battle is shown, the lord his prophet and verses on one side and on the other side those possessing satanic qualities, their objections, doubts and obstructions, where the victory of Gods' front is clearly proclaimed:

"The lord casts the truth against the falsehood and in this way breaks and destroys the falsehood". 315

And in another place:

"The unbelievers come to you so they may dispute with you and say: This Quran which you have brought with you is nothing but the stories and fables of the ancients. They prohibit the people from (hearing and accepting) it, and they themselves go far away from it and they destroy nothing but their own souls while they perceive not". 316

And also:

"Just as we have made enemies for you we made for every prophet an enemy from among the devils, men and jinn, and some of them suggest to others varnished falsehoods. If your lord pleased (to constrain them) they would not have done it. Therefore leave them with what they forge". 317

That which was mentioned under the name "Mo'aajezeen" in verse 51 of the Surah Haj and showed the efforts of the two fronts, truth and falsehood to defeat each to her may be found in many other Quranic verses. We saw three examples of it above and we refrain from mentioning other examples of it above and we refrain from mentioning other examples. In addition, we deem it necessary to point out that from verse 51 onward of this very surah a few verses come in interpretation and explanation of this very word and the noble verse containing it and shows the battle between truth and falsehood. On one side the suggestion of doubts and objections by Satans party and on the other side their abrogation by God is spoken of after which the divine trial and the positive and negative reactions of the believers and unbelievers is explained.

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According to what we just read "Tamanna" and "Amniyeh" is the Prophets strong relish and desire, and his effort in the way of the peoples guidance and prosperity, and on these grounds the (Satanic suggestion) is the doubt and temptations that Satan creates in the peoples guidance.

"Naskh" is also the abrogation, destruction and rendering inoperative these doubts and objections while "Ahkam" is the clarifying of doubts and showing Satans temptatio ns by way of the Holy Quran miraculous verses.

This was the interpretation of verse 52 of the Surah Haj with regard to its position among other verses in the same surah, which are united with it in subject-matter. Of course this is if "Tamanna" and "Amniyeh" mean desire, which and liking as was Gods intent. If, however, these two words are seen as meaning recitation and reading, the interpretation is the same but the translation meaning of this verse becomes thus:

"No prophet or Apostle was sent before you unless when he recited the scripture and its verses (to the people) Satan would put doubts, objections and false beliefs regarding it in his peoples hearts saying to them: 'These are tricks and stories of the ancients, and has been culminated with doubts with other verses and in this way disposes of them........"

In the Surah "Saba" this very meaning and intention is delivered in a different way:

"And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie which is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment". 318

The Qurans Interpretation Of This Verse

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It is a well known matter in the Quran and Islamic history that the Holy Prophet (s.a.w) loved guiding his people and in doing so he never had an idle moment, suffered, and went without sleep in hopes that he could lead them on the road to prosperity, The lord says regarding him: (Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement). 319

On the opposing side, however, among the Quraishites the prophets' tribe and family there were persons like Abu Lahab and Nozr ibn Haras who inspired doubts in other members of the tribe and even those who entered Mecca for the pilgrimage or other reasons. They circulated doubt and error in the community regarding the Prophets invitation and the verses he read from the Book of God, causing a group to draw away from Islam, and for the prophets' - invitation to have no effect on him. It is for this reason that in these numerous and repetitive verses it is spoken of the fact that a group strive to annul the Quran, for example, calling it enchantment, his fables, or the result of foreigners teachings.

The Satanic suggestions referred to these types of Satanic persons who spoke these words and phrases;

"We heard (the words and verses of the Quran and) if we wish we can bring verses like them. These are but stories of the ancients". 320

"And they say: This Quran is stories of the ancients that he (the prophet) writes after persons read them to him morning and night (and then proclaims)". 321

Also in the Surah Nahl we read this about the statements made by the anti-Islamic groups and

their satanic suggestions to the people:

"And certainly we know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue". 322

And then in Surah "Mudassir" some more of them are related:

"Surely he reflected and guessed, but may he be cursed how he plotted, again may he be cursed how he plotted; Then he looked, then he frowned and scowled, then he turned back and was big with pride, Then he said: This is naught but enchantment, narrated (from others) This is naught but the word of a mortal". 323

Also in the Surah Ha-mim verse 26 we read the following:

"And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome".

These types of remarks and other things resembling it are the Satanic inspirations and the doubts and objections that human beings circulated regarding the Holy Quram, these were the various battles that took place to abolish the Quran. The lord abbrogated all of these and destroyed them and on the opposite gave strength to his own verses by giving them miraculous superiority and super human meanings and by challenging human beings to try and produce verses like them or similar to them for example He said:

"If you are in doubt as to that which we revealed to our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful......But if you do (it) not and never shall you do (it), then be on guard against the fire......." 324

It was in this way that the lord supported his own verses and strengthened them, making the satanic inspirations weak and worthless, abbrogating their effects on the Quranic verses. This was just like His annihilation and abbrogation of satanic suggestions, temptations and efforts in past nations.

In this way Satans suggestion in the Apostle whether this word means recitation or wish, desire or liking, consists of suggesting doubts in the Holy Quran which itself may be accomplished in two ways:

1) An invisible satan in the form of Jinn suggests a thought, temptation or doubt. This means that he places doubts in the hearts of the idolators who are afflicted with the disease of blasphemy and moves them to promulgate these types of doubts and objections.

2) In principle the planners of temptations, doubt, objection and protests are human beings

possessing Satanic characteristics. The Holy Quran makes explicit mention of both of these types of Satanic suggestions, saying:

"And thus did we make for every prophet an enemy, the Shaitans from among men, and jinn, some of them suggesting to others varnished falsehood to deceive (them)...." 325

The devils had put all of their efforts to work in order to destroy the divine verses but the lord abbrogated their effects. Satan and the Satanic persons exchanged views and suggested to each other misleading and deceiving words to confront the divine movement of Islam. they strove to remove the credibility and value from the divine verses. The Lord, however, strengthened his verses by clarifying these temptations and refuting doubts. These types of confrontations and battles were not only just to the Final Prophet (s.a.w). Every apostle and Prophet who desired to guide his people and nation and recited for them the Lords scripture, became entangled in their treachery and dangerous plots, whole on the contrary the Lord destroyed and made worthless these doubts and temptations.

3 - A Study Of
The Surah"Bani-Israel".

In the first Hadith which we narrated from Tabari, 326 in which the fabricated, false events surrounding the Gharaniq fable were spoken of, mention was made of verses in the Surah Bani Israel" the precise meaning of which is:

"If we hadn't made you firm in your way with the purity and infallibility we gifted you with, you would have been close to developing an inclination towards them (the idolators, of the strong agents of wealth and power on the opposite front) . We have, however, made you firm in your way and therefore you will not find the slightest inclination towards them let alone act according to the idolators desires!". 327

According to the basis of this verse, the prophet did not bring about the idolators desires and wishes, nor come to have the slightest desire for them nor even did this possibility for closeness and inclination exist in him. This verse has complete resemblance in wording to the verse delivered about the Prophet Joseph (a.s) where the Lord says:

"And he would have made for her were it not that he had seen the manifest evidence of his lord......." 328

The result of this verse in the Surah "Bani Israel" which is completely evident, is that there is no possibility that the Prophet will develop the smallest inclination towards the idolators or give a positive answer to their wishes.

An Evaluation Of The "Gharaniq" Narrative.

Up until now we have presented the interpretation of the verses under discussion based of the literal meanings of their key words in the Arabic language, an observation of the approach taken by the verses in this surahs, attention to that which precede and followed them and most important keeping the whole Quran in mind while we have ignored the narratives introduced regarding them in the Caliphate school. If we wish to refer to these narratives, first of all we must study their (sanad) narrators and texts; assaying their sanad by relying on history and "the study of the transmitters", and assessing their texts in a comparative study with the Quran.

The Narratives Versus The Holy Quran.

We don't know how a group of Islams scholars such as Tabari (died 310 A.H), Vahedi (died 486 A.H), Zamakhshary (died 538 A.H), Bayzavi (died 791 A.H) and Suyooty (910 A.H) along with others could have included these narratives in their commentaries or . histories, compiling and proposing them as if they were indicative of the truth.

We don't know how they accepted and attested to these narratives in which Satan dominated the Prophet, when they had read in the Holy Quran that:

"So when you recited the Quran, seek refuge with Allah from the accursed Shaitan, surely he has no authority over those who believe and rely on their lord. His authority is only over those who befriend him and those who associate others with him". 329

and also:

"Surely as regards my servants, you have no authority over them except those who follow you of the deviators". 330

While Satan himself says:

"He said: Then by Thy might I will surely make them live an evil life, all, except thy servants from among them, the purified ones". 331

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The above mentioned scholars narrated these kinds of narratives and looked on them with believing eyes while in the Holy Quran we may read:

"And surely the Quran is an indefeatable scripture and in the past there was not, nor will there be in the future an annular of it, and has been revealed by a lord praised and all-knowing". 332

and also:

"Surly We have revealed The Reminder and We will most surely be its guardian". 333

We don't know if it just didn't occur to these scholars that since the Quran was indefeatable, nothing existing in the past or future which could annul it, and being enclosed by the lords certains protection and safe-guarding that all of this was enough to protect it from Satans deeds?!.

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The narratives under discussion all spoke of the Prophet adding similar Satanic verses to the Holy Quran, when the Lord says this about his Prophet in the Quran:

"Your companion does not err, nor does he go astray, Nor does he speak out of desire. It is naught but Revelation that is revealed". 334

and also:

"Surely, it does not beseem me that I should change it of myself: I follow naught but what is revealed to me". 335

and also:

"And if he had fabricated against us some of his sayings, We could certainly have seized him by the right hand, then We would certainly have cut off his aorta. And not one of you could have withheld us from him". 336

According to these verses, all of the prophets words, precisely all of his words are based upon the lords revelation and inspiration and he cannot change or alter that which is revealed to him. If the impossible occurs, however, and he would do such the lord with his unlimited power would prevent him by taking his hand and then severing his aorta thus ending his life. Unfourtunately, however, these scholars relate that the lord gave Satan a free hand in this deed and the Prophet introduced similar verses in the Holy Quran based upon his suggestions, accepting them as Gods' verses!!

In view of this Quranic discussion to show the falsity and forgery of the Gharaniq fable, and keeping in mind the interpretation of the related verses, we have no need to say more and we need no more logical reasons regarding this matter. We will, however, take one more step in the way of research and study these traditions from other viewpoints.

"The Transmitter Of The Gharaniq Fable Narratives".

Because of the brevity we had in mind for this discussion we will study the list of the transmitters of the "Gharaniq Fable" narratives from only one viewpoint and the time and occurance of the Surah "Najm" revelation, and whether they actually saw the event take place. This is to see whether this chain of transmitters actually go back to the actual event or not. Just as we will see in this study notwithstanding the other weak points in the Sanad, none of the primary narrators of these tradition comprehended the time of this event, and from this viewpoint these narratives are worthless.

As for the narratives are worthless.

As for the narratives we quoted from Tabaris Tafseer their chain of transmitters goes back to the persons listed below;

1) The chain of transmitters for the first and second narratives go back to Mohammad ibn ka'b ibn Solim Qurayzi who was descended from the Jews of Bani Qurayza. He was born in the forthieth year after the migration meaning almost thirty years after the prophets death, and died in either 108 or 117 A.H. He is considered to be one of the Medinan followers (Tabein). 337

2) Mohammad ibn Ghais is the last transmitter in the chain of transmitters in Tabaris first narrative along with Mohammad ibn Ka'b. 338 He was the official religious spokesman during the rule of Umar ibn Abdul Aziz and died during the unrest and disturbances during the time of Valid ibn Yazid ibn Abdul Mulk, or approx. the year 126 A.H. The experts in the study of the transmitters count him as being one of the followers. 339

3) The transmitters for the third and fourth narratives go back to Abu Alalieh Roaye ibn Mehran, He accepted Islam two years after the Prophets death and therefore he is of the second class transmitters and considered one of the followers. His death has been said to be in either 92, 93 or 106 or 110 A.H. 340

4) The fifth and sixth narratives go back to Sa'id ibn Jobair as far as its transmitters is concerned. He is also considered to be from the followers and the third-class transmitters. Hojaj murdered him in either the year 92, 94 or 95 A.H. when he was only 49 years old. 341

5) The seventh narrative is from Abdullah ibn Abbas and he is the only narrator of this type of narratives who is from the group of companions and all of the other transmitters and commentators who related this fable are the group of followers or in other words the group after the companions. Ibn Abbas was born three years before the migration. 342

6) Tabari relates the eighth narrative and the interpretation of some of the sentences from Zahak ibn Maahem Halaly, this gentleman being of the fifth-class of transmitters and having died in the year 105 or 106 A.H. 343

7) The ninth narrative is related from Abu Bakr ibn Abdul Rahman ibn Haras who is one of the followers and considered to be of the there class transmitters. He died in the year 94 A.H 344 and was said to have been born during Umars rule. 345

8) In the interpretation of the verse under discussion (Haj: 52) a few of Mojaheds remarks are mentioned. He is Mojahed ibn Habr Abu Al Hojaj Macci. He was born in the year 21 A.H and died in either the year 103, 104 or 105 A.H. 346

9) Tabari also relates from Ghatadeh and he is Ghatadeh ibn De'ameht ibn Ghatadeh Saduci and is included in the fourth group of transmitters. Ghatadeh was born in the year 60 A.H and died in the year 118 A.H of the plague. 347

10) In addition to the above mentioned narratives Sayooty relates a narrative by Sodi. He is Abu Mohammad Esmael ibn Abdul Rahman ibn Abi Dhoyab Sodi and is from the fourth class narrators (transmitters) he died in the year 127 A.H.

11) Nayshaburi also related another narrative by Ibn Abbas in his commentary (Tafseer).

* * * * *

This chain of transmitters upon which the historians and biographer of the Prophet relied to narrate their own narratives is divided into several groups. That which Tabari related in his history 348 are the first two narratives, the texts of which we read previously and the chain of transmitters of which we studied. The historians who followed Tabari, such as Ibn Asir, shortened these narratives and then related them. 349

That which the biographers have related are from three sources. First are the narratives of Ibn Eshagh which are the same as those quoted in Tabaris history, and which were previously studied. Another is something which Musa ibn Oghbeh relates in his biography and also persons such as Dhohaby in Tarikh al-Islam and Kalaey in Al-Ektefa etc. have related. 350 Musa ibn Oghbehs naratives, 351 however, originate with Mohammad ibn Muslim Zohry 352 who was a transmitter and narrator of the fourth class, having been born in the year 50 A.H. and died in the year 124 A.H.

The third source is the narratives which Ibn Sa'd, Vaghedy's student related in Al-Tabaghat al-Kobra, Ibn Sa'd relates his narratives from his teacher. Mohammad ibn Umar Vaghedy who died in the year 208 A.H. 353 Vaghedys narratives are three altogether the first being from two transmitters naed Mohammad ibn Fazaleh Zafary and Mutalib ibn Abdullah ibn Hantab while the second and third are from Abu Bakr ibn Abdul Rahman ibn Haras. Abu Bakr ibn Abdul Rahman is the same we read about in number (7) and we saw that he was of the third class of transmitters.

Experts on the transmitters know Mutalib Ibn Abdullah ibn Hantab as being from the fourth class of transmitters 354 and they only just mention a person named Mohammad ibn Fazaleh, the only introduction made by them regarding him being that he was a Shaikh of Sham and a student of Hesham ibn Umar ibn Salamy. 355 In an account about Hesham ibn Umar they say: He was born in the year 153 A.H. and died in the year 245 A.H. 356 Therefore, his student must have lived in the second and third or third and fourth centuries.

* * * * *

The result of this study of the chain of transmitters is that the group of transmitters from which all of the naratives existing on the Gharaniq fable originate, with the exception of Abdullah ibn Abbas, all were from the followers and some of them were even a few generations removed from the Holy Prophets lifetime. This is a fact which those familiar with the study of history know will cause any historical narrative to lose it value. Just as we mentioned earlier, only one of the Prophets companions is included in this group of transmitters. He is Abdullah ibn Abbas ibn Abdul Mutalib and just as was said previously he was born three years before the Prophets migration, meaning that he was born in Mecca and was therefore approximately thirteen years old at the Prophet's death.

The Surah Najm, according to the concensus of historians opinions, was certainly revealed Mecca, meaning in historians opinions, was certainly revealed in Mecca, 357 meaning in the years before the migration. Even a group of historians and the first companions of the Prophet such as Ibn Massoud are of the opinion that this was the first Surah that he read publicly in Mecca. The final result of all this being.

First of all - The revelation of the Najm occured in the years prior to the migration.

And second of all- The revelation of this surah was at the outset of the mission.

With regard to these two results and the years of Ibn Abbas's birth we see that in principle Ibn Abbas had not been born in those years and even if we disregard this and think that this Surah was revealed at the end of the Prophets' inhabitance in Mecca, Abdullah Ibn Abbas was even then no more than a small child or even a baby and cannot narrate this event as an eye-witness. In this way Ibn Abbas's narrative loses its credibility and encounters the same fate the other narratives encountered.

Having the fact in mind that none of the narrators were present at the time of this events' occurance, all being born afterwards, we ask: Then how could they related these narratives and in them tell of these events with so many particulars and lengthy details?

We don't wish to place the burden of sin from this enormous lie, fabrication and calumny on their shoulders, and we consider it more probable that a group of fabricators created these types of narratives and attributed them to these narrators as the basis of a calculated plot. Our future discussions, by the grace of God, will be responsible for further clarifying this matter

Contrasts And Contradictions In The Texts Of The Gharaniq

Fable Narratives.

In a study of the texts of these narratives - not including all of their other problems - we come

up upon the contradictions existing in them and the contrasts that some have with others.

If we look at the first and second narratives we realize that the second narrative is only a lengthier more detailed version of the first. In the second narrative we read: When Gabriel was communicating the Surah Najm to the Holy prophet, after the verse Satan suggested the phrases to the Prophet and he recited them in the Quranic verses and the continued the Surah to its end. After that he prostrated and the believers and idolators also fell down in prostration. '---Arabic text---'

In the last part of the narrative the narrator says: The Prophet prostrated when the Satanic words came to an end and afterwards Gabriel appeared to the Prophet saying to him: What did you do?! Amongst those verses you recited something that I did not bring for you! The Propeht was saddened by this occurance and here the lord revealed verse 52 of the Surah Haj to comfort him. Then he abrogated that which satan suggested to him and revealed

'---Arabic text---'

Therefore the substance and contents of the end of this narrative is that the Prostration was after the reading of the Satanic verses, and after this prostration the end of the surah was revealed and the satanic suggestions were abrogated. This is in the event that at the beginning of this narrative all of these events occured after the end and termination of the Surah, and as such this lier was forgetful and spoke two contradictory things in one narrative.

In addition to this plain contradiction in the texts of the second narrative, contradictions may be seen in the texts of other narration in relation to one another.

In some of these narratives we read that the Prophet nourished thoughts in his heart regarding the quraishites gods and that these thoughts and reflections were spoken by him in the form of these verses.

In another we see that satan placed these words on his tongue In a third we read that satan appeared to the Prophet in the form of a wild being and made him believe that he was Gabriel.

In the fourth it says that Satan suggested his remarks at a time when the Prophet paused in the recitation of the Quran.

Another relates that the Prophet recited this surah during prayer while another says it was at a time other than prayer and in an assembly of his tribe.

Last of all another says that satan suggested his words to the Prophet while he was napping.

This Fables Contents Contrast With And Are Contradictory

To The Prophet's Natural Disposition.

In addition to the many reasons we previously spoken of, me must add here that the substance of the narratives on the "Gharaniq Fable" are essentially contradictory to the Prophets natural disposition, character and behaviour throughout his lifetime. In the previous lesson we saw that when Bahira asked the Holy prophet (s.a.w) to swear by Lat and Uzza, the Prophet (s.a. w) said to him: "Do not request anything of me in the name of lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!" This remark was made at a time when the Prophet was only 8 or 12 years old. 358

Likewise, on the Prophets second trip to Sham, while in Bostra he had differences with a merchant over a business transaction. When the merchant asked him to swear by Lat and uzzza he said: "I have never sworn by them, and everytime I pass them I turn away (out abhorrence)". 359

Following the lords explicit demand to declare the invitation and mission, the Prophet said in his first public message to the Quraishites in Mecca: "I am Gods messenger to you and I invite you to worship only God and to refrain from the worship of the idols who give no benefit or profit and may cause no harm, who neither create nor give sustenance, neither give life nor cause death. 360

History has also recorded: At the beginning of Islams emergence and arising and during the first years in which the Prophet called the people of his tribe to accept Islam, they did not draw away or banish or reject him. When the names of their gods were mentioned, however, and the Prophet began finding fault with them and criticizing them the Quraishites rose in opposition and hate for him and strived to keep him from this in anyway possible. For example they went to Abu Talib the Shaikh and leader of Quraish and Bani Hashem telling him: O' Abu Talib you are superior to all of us in age, honour and position. We have asked you to put a stop to your nephew's actions and remarks. By god, we will not tolerate abusive language regarding our fathers and we will not accept ridicule, ill words and criticism of our gods and beliefs. Either you prevent him from doing this or you will have to deal with us".

After this meeting was concluded Abu Talib sent someone to bring the Holy Prophet (s.a.w) and when he came to his uncle, Abu Talib said: "Nephew, your relatives, kinsmen and tribe have come to me and have said this and that, do not allow you and I to be killed and done away with and do not place an intolerable burden on my shoulders".

The Prophet said in reply: "O' Uncle, I swear to God, if they were to place the sun in my right hand and the moon in my left so that I will abandon this way and deed, I would never do so until I am either victorious or killed". The Prophet said this and red, and afterwards stood up

and left his uncles' meeting. When he had turned his back on him Abu Talib called out: "Come back nephew!" then he added: "Go and say whatever you like, I swear to God that I will never deliver you to them, nor will I abandon you". 361

Once again history is a witness to the fact that in the month of Ramazan in the year 9 A.H. the people of Taif sent a group of representatives to see the Holy Prophet (s.a.w). They remained in Medina for a time and participated in discussions with him, at the end of which they naturally accepted Islam, but they also had several requests of the prophet. They wanted: First of all for the idol Lat to remain among them protected for three years not being destroyed, in this way hoping to remain safe from the hands of the illiterate people, their protests and anger. The Prophet (s.a.w) did not accept this request. They decreased their request and agreed to two years but again the Prophet (s.a.w) did not accept. They lowered it to one year but the prophet (s.a.w) still did not approve. In the end they were satisfied with only one month. The Prophet of Islam (s.a.w) did not accept that either.

Secondly they requested that they be exempted from saying prayers. The Prophet (s.a.w) rejected this request also saying: "In a religion without prayer there is nothing!"

At the end of these discussions the Prophet sent two officers along with them to destroy their idol. 362

In light of all these positions, a few of which were mentioned here, can the fabricated, fabilistic story of Gharaniq be believed?

We really don't know how those who possess sound judgement can accept this fable?! Would you believe it if they were to say: Karl Marx, Vladimir Ilyieh Lenin or Joseph Stalin had delivered a speech in a gathering and assembly composed of the supporters of Capitalism and in it made a strong attack on this economic system while also making this remarks:

"Human prosperity is provided for in the Capitalist economic system" or "Prosperity is not achievable for the suffering and hard-working in any other system but the Capitalist system"!!

Or would you believe that the speaker did not realize the meaning and effect of his remarks and the listeners (who were all supporters of capitalism) would be pleased with this remark totally forgetting that the whole speech was in criticism of and an attack on Capitalism while only this single remark was to their liking!! Could someone who possesses a reasonably sound mind really believe such a story? How could a human being with sound judgement accept that a Prophet who in the Surah Yousef with such clarity said to the idolators:

"You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them;". 363

And warns them in the Surah Araf:

"What! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them;" 364

And in this very Surah Najm, which we are discussion, after mentioning lat, Uzza and Manat it is pointed out to the idolators that:

"They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority". 365

And he speaks to them in the Surah Anbia saying:

"Surely you and what you worship are the firewood of hell: to it you shall come. Had these been gods, they would not have come to it and shall abide therein". 366

While in the Surah Kafereen which was revealed in the first year of his mission it was said:

"Say: O Unbelievers! I do not serve that which you serve, nor do you serve Him whom I serve: Nor am I going to serve that which you serve. Nor are you going to serve Him whom I serve: You shall have your religion and I shall have my religion".

In light of all these verses, found throughout the Quran, in addition to many other verses, could any sound mind believe that the Gharaniq Fable possesses even the slightest trace of truth?!

The Infallibility Of The Prophets

The scholars of the Caliphate school who narrated this fable at least believed in the Prophets infallibility with regard to the delivery of Gods' messages even though they did not believe in their purity with regard to all of their words and deeds as those who were trained in the Ahlul Bait school. This of course in itself necessitates acceptance of their infallibility in receiving and safeguarding these revelations; because if we don't accept the Prophets infallibility in receiving and safeguarding the revelation there will be conflict and incompatibility with regard to their infallibility in its propagation which is agreed upon by all. If a prophet cannot learn heavenly instruction without errors and mistakes and cannot safeguard it in the proper way; how can he accomplish his mission completely and thoroughly. Therefore, the belief in these types of narratives by some of the scholars of this school is incompatible and inconsistent with their belief in the prophets infallibility in the propagation, acceptance and safeguarding of divine revelation. This is because according to these false narratives the Holy Prophet (s.a.w) did not remain immune from Satanic suggestions and divine protection and infallibility in propagation did not apply to him; With the elimination of infallibility and divine protection, at least in this matter, what confidence and trust in the Holy Quran will remain? If Satan could interfere in one place of the Quran, what reason could exist to keep other parts of it immune from him. Isn't it even possible to say: The verse dealing with the abrogation of satanic suggestion - (if this fable is indeed true) - is itself a satanic suggestion under the shelter of which he could infiltrate the rest of his anti - Islamic subject matter into the Quran!!

Here, we realize what a dangerous objective that they had in mind when fabricating these types of narratives, and how in this way they wished to discredit the strongest proof of Islam.

In the false and fabricated narratives studied in previous lessons their entire attack was only on the Prophet of Islams' identity and to try and destroy its heavenly and Holy esteem while on the contrary the Quran, which was proof of Islam and its everlasting miracle, was not exposed to an attack of doubt and suspicion.

Now, however, they have taken a step further and not only is the Prophet attacked, so is the Quran and the revelation, and its undoubted immunity is given up to doubt and uncertainty!!!

Discovering The Truth.

All of the research that has been conducted up until now and all of the comparative discussions that we have observed in which the texts and documents of these narratives were

analyzed from various viewpoints were appropriate and suitable. Its effectiveness, however, was only before discovering the truth behind this event and the essential reality of what happened, and when the veil is removed from the reality of the event there will be no further need for that discussion and research. Now for the truth behind the event: The great historian of the second century A.H Ibn Kolby who died in 204 A.H wrote in his book Al-Asnaam:

"The Quraishites circled the Ka'aba in Mecca saying:

'---Arabic text---'

The Quraishites believed that these idols were the daughters of God! and had the power of intercession with Him. When God sent his prophet to them, however, He revealed to him (in opposition to these vain beliefs) that: 367

'---Arabic text---'

Therefore the speakers of these words were the Quraishites and not the Holy Prophet (s.a.w). The Quraishites did not say this only once, on the contrary it was customary for them to recite this during their circulation around the Ka'aba. During the Haj and Umreh and during circumbulations they always spoke and repeated these words as an invocation. The Surah Najm was then revealed to reflect this type of belief and weak-minded idolatrous thoughts spoken of in the above mentioned words. It contained proof of the futility of their beliefs and words, and reproached and reprimanded them. Unfortunately, however, the narrative mentioned and discussed here reversed the truth, and with an enormous lie and foul calumny they attributed these words to the great Prophet of Islam. Words that never even occured to him or were ever spoken by him. They misrepresented the facts by deceitful means!!

Now that this is so we must find the roots of the appearance of such narratives and search for the reasons and means for their invention. After referring to and researching first-hand records and references, we see that in Islams distant historical past some of the researchers from among Islams scholars found the reason and discovered the means. This researcher is Mohammad ibn Eshaq ibn Khazimeh (died 311 A.H). In reference to the Gharaniq narratives he has said: "These narratives have been created and furnished by atheists and dualists". 368 This scholar also wrote a book on this matter which unfortunately has not remained for us today to enable us to find out about the range of his studies and research and become further acquainted with this fact.

Now, in order to gain an acquaintance with the perimeters of the dualists deeds and the limits of their destruction we will refer to the writings of the authorities on the matter. Researchers from among the experts on Hadith have investigated the circumstances surrounding the plots and destructive acts of the dualists and atheists in the first centuries of Islam, and have given explanations which to an extent remove the veil of mystery surrounding this deed. In a

description of those persons who purposefully lied in the narration of hadiths, Ibn Jozy a sixth century researcher and expert on hadiths (died 597 A.H) says:

'There was one group of dualists whose aim was the misgiving in the hearts of the people and to play with beliefs. One maternal uncle and Hammad ibn Salamehs step son. Ibn Abil Auja (one of the well-known second century dualists) entered fabricated hadiths into his step father, Hammad ibn Salamehs books of Hadith.

Ibn Jozy adds: "The great expert on Hadiths Abu Ahmad taken before Mohammad ibn Sulaiman ibn Ali (because of dualism and atheism) he ordered his head to be severed. Because Ibn Abil Auja was certain of his death he said: I swear to God that I have spread among you four thousand fabricated, false hadiths which have made the permitted, prohibited, and the prohibited, permitted. I have changed your days of fasting to days of fast-breaking and your days of fast-breaking to days of fasting. It has also been related that Mahdi Abbasi has said: A man of the dualists admitted to me that he had fabricated and furnished four hundred false Hadiths which circulated among the Muslims".

Ibn Jozy said: "Among those who fabricated false Hadiths we have: (Moghaireh ibn Sa'id) and (Bayan) and then he mentions this remark by Ibn Numayr: Moghaireh was a sorcerer and Bayan was a dualist and Khalib ibn Abdullah Ghasry, the Hakem, killed them both and burned their bodies. Among these dualists there were certain persons who deceived the scholars of Hadiths and entered fabricated Hadiths in their books of hadiths, and later these experts repeated them to others thinking that they were their own narrations. It is related from Hakam ibn Mobarak that: Hammad ibn Zay d declare: The dualists and atheist ascribed twelve-thousand false hadiths to the Prophet (s.a.w)". 369

In addition to these, this humble servant of God has shown in the books "Abdullah ibn Saba wa Asaateer Okhra" 2 volumes, and "Khamsooon wa Me'ah Sahabi Moghtalek" 2 volumes, the results of a series of destructive deeds committed by the dualist of those eras in upturning the truth in Islamic history. They have gone so far in alteration and fabrication and mixing the truth with falsities that they have made the darkness of night seem like the light of day and the light of day seem like the darkness of night. Among the members of this group we introduced a person known as a dualist and atheist named Saif ibn Amir Tamimi and who by writing two books "Alfottoh wa reddah" and "Jamal wa maseer-e-A'esha wa Ali" filled the history of Islam with lies. Among the discoveries presented in this humble servants writings, dualists, we came up upon great companions, conquerors, epic, poets, battlegrounds, cities and lands, rivers and mountains which never existed being nothing but lies, fabrications, alterations and inventions!! 370

From what we have said it has become clear that these types of hadiths and narratives were fabricated by the dualists and atheists in the first years of Islams history so that the Muslims beliefs and ways of thought would be disturbed and that doubt, misgivings and disbelief

would become prevalent among them. Following this aim, the hadiths under study were suggested to the gullible, simple-minded scholars of Hadith, or entered into their books without the authors being aware of such. This humble servant believes that the time of the fabrication of such hadiths was the beginning of the second century A.H because experts have said thet Ibn Eshagh (died 152 A.H) included some of them in his book Seerat un-Nabi. 371

It doesn't matter what time these fabrication were created, since their results have been spread throughout the books on commentary and history of the Caliphate school, and have been handed down generation to generation until they have reached this era; thus having formed the way of thought of many of this schools adherents. In the modern era this tragedy took on a new aspect and European and American Orientalists entered the scene gaining access to these types of sources. These scholars, who went about their scientific investigations with colonialist interests and aims, found what they desired and hoped for in these types of books and these kinds of narratives. Therefore, with special bombastic style and varnishing borrowed from the knowledge of the era they included them in their own books and published them in the worlds scientific communities under the title of "Islamic studies" and under the heading of "research and investigation" into the Prophet of Islams life and the Quran. Most regretfully they didn't stop at just narrating these fabrications, but used their own suppositions for the furnishing and glorification of these narratives and introduced them as a historical analysis of the matter and a study of the social and individual reasons for the event, of course under the heading of an impartial, exact inquiry. In the following pages we will see examples of these types of inquiries which were undertaken by famous orientalists on the environs of the Gharaniq fable, and we will also obtain a deeper recognition of the limits and value of this groups scientific works and investigative inquiries.

"The Words Of Islamologists".

First- Professor Montgomery Watt, professor of Islamic studies and head of the Arabic Department of Edinbugh University in Scotland, in a book quoted from in previous lessons says that:

"In the minds of the Meccans, monotheism was vague, and they didn't see it as being the exact opposite of polytheism, this matter being clearly represented in the story of the (Satanic verses)! Mohammad, who was tired and worn out by the Meccans opposition, awaited a revelation which would clear up the difficulties with the Meccan leaders. It was under these circumstances that a revelation was revealed which did not exceed two or three verses, and gave permission for the mediation of some of the gods in the temples surrounding Mecca. Later he realized that these verses were not inspired to him from God but were really satanic suggestions. At first he wanted to accept them and this shows that in this stage of monotheism he did not refrain from paying respect to or praying to certain supernatural beings which they knew as a kind of Angel! 372

In another place in this book we read: "The various descriptions of this events circumstances are quite diverse, so first of all we had better refer to an explanation of the creditable (!) .... Apparently there was a time in which Mohammad introduced verses in the Quran which probably gave permission for the intercedence of the idols. The contents of one of these verses is:

'---Arabic text---'

A while later another revelation was revealed to him which abrogated the above verses.... Both the first and second verses had been circulated everywhere and the explanation for this correction and abrogation was that Satan had slipped his own inspiration into the first verses without Mohammad being aware of such. This story is very strange and amazing. A Prophet who propagandizes the greatest monotheistic religion gives permission for idolatry (!) In truth this event is so strange that it proves its being based on fact (!) and it is not conceivable that someone fabricated it and wished the Muslims to believe it..... One of the fascinating aspects of this story is that it reveals to us Mohammads opinions and beliefs in relation to his time. Even though Mohammad was sure that the speaker of these verses was not himself and was being revealed to him, in the beginning he was not aware that these verses were contrary to the religion he was the propagator of (!) Doesn't this mean that he himself was an idolator at this time?!......" 373

Second- Professor Watt in another of his books in a lengthy discussion entitled "The Satanic verses, its causes and interpretations" writes such: "Islamic scholars and Jurisprudents who have no understanding of the Western term evolution (gradual development or perfection) believe, that in Mohammads case he was completely aware of the total content of Islamic belief, and it is extremely difficult for them to accept the fact that he didn't see the revealing of "the satanic verses" as being contrary to his beliefs. This is while the truth of the matter is that his monotheism, just as the monotheism of his enlightened contemporaries, is not free of complexity, ambiguity and mystery (!) and they don't think of the acceptance of these gods as opposing or antithetical to "Tauhid", and no doubt they see Lat, Uzza, and Manat as being heavenly creatures but of a lower rank in relation to God.....There is no doubt Mohammad succeeded in gaining the Quraishite leaders' interest in his beliefs by these means. Efforts were made in order for him to agree to a form of permission for worship in the temples surrounding Meccca, and he was initially ready to accept this because of its material advantages, because he knew that this would help in an effortless, easy advancement of his ideas. Later, as a result of divine counsel, he realised that this association and sympathy with the idolators would be fatal for Islam.

As a result he announced a foresaking of idolatry and he went about this with such strong words and so vigorous that he closed the way for any kind of co-operation with them). 374

Third- Joseph Sshact Danish Orientalist and Islamologist, Professor of Arabic in Leeden

University and also Professor of the Universities of Cairo, Algeria, Oxford in England, Fryboug in Switzerland and Columbia in the Unites States, in the article "Osool" of the Encyclopedia of Islam, mentions the fabricated, false story of Gharaniq and Satans interference. He says: "Among the Muslims there is no one who doubts the Qurans irrefutability and immunity from mistakes, in spite of the efforts Satan may have made to taint it and mix his words and ideas with the Quran". 375

Fourth- F. Buhl the great orientalist and Islamologist from Denmark (1850-1932), Professor of the University of Leipzig, in the Encyclopedia of Islam under the article Quran, he mentions this very fabricated, false story after the necessary prelude and introduction saying: "The Prophet possessed readiness to recognize and discern the words which were inspired to him from his unconscious mind.....he was responsible for battling with the secret sound of Satan......But sometimes he intended to intermingle the revelation with these secret proclamations from Satan. This matter is completely clear in verse 98 of the Surah Nahl. In order to keep himself immune from these Satanic proclamations he asked for his protection from God.

Reliable narratives (!!) show that at least one time he permitted himself to be tempted by Satan and praised Lat, Uzza and Manat. Afterwards, however, he discovered his error and verse 19 of Surah Najm was revealed to him". 376

This group of Orientalists, in addition to personal motives and sometimes ignorance, were in the clutches of the Western colonialist forces and were the hirelings and wage-earners of the Foreign Ministry or Colonial Department of the great imperialistic governments. Apart from them, however, another group went about the work involved in Oriental studies and Islamic studies. They are church scholars who in the first place follow the aim of Christianizing the world and secondly are the wage earners and aids of the colonialist Imperialist governments with a mediator. Somtimes in bigotry this group excels (outdoes) the firs-rate scholars. One of the outstanding examples of this group is P. F Lammens (1862-1937). Eighty of his articles in the first edition of the "Encyclopedia of Islam" and many of his other books and articles show the height of his bigotry and enmity towards Islam and Ahlul Bait. This group of scholars also gained access to the Gharanig Fable and they use it against Islam in their writings. Among them is one writing which was published in Egypt in Arabic at the beginning of the twentieth century, which was compiled by a group of American Christian scholars against Islam. The writer or writers of this article, which appeared in four parts and was named "Al-Hedayah", after narrating the Gharaniq Fable said that they knew it was the greatest proof of the prophets attachment to and inclination towards the idols. 377

A Summary Of Our Discussion.

In the previous lesson, from among the Caliphate schools narratives, we narrated and studied the fable regarding the first divine revelation. This fable stated: The Holy Prophet (s.a.w)

doubted the revelations of the Lord, and he thought that the angel delivering the revelations was a jinn or devil - God Forbid! After wards we stated the truth behind the occurance from the narratives related to this event in the Ahlul bait (a.s) school.

In this discussion we study a bigger lie than the previous one, a lie which has gained vast publication in the historical and biographical texts of the Caliphate school, and that being the Gharaniq Fable.

A summary of this fable has been narrated by Tabari and many other scholars as such:

When the Prophet (s.a.w) was reciting the Surah Najm and came to the celebrated verse:

'---Arabic text---'

Satan caused him to say: 378

'---Arabic text---'

and the Prophet recited these words among the Quranic verses in his recitation. The idolators were gladened that the Prophet spoke such words in description of their idols and prostrated along with the Muslims while Valid, who was one of the Quraishite leaders, took a fistful of earth and prostrated on it since because of his advanced age he could not bend over.

News of this occurance reached the immigrant Muslims in Abyssinia, they thought that the idolators of Mecca had accepted Islam. They returned to their homeland but upon arrival saw that the idolators had remained firm in their idolatry.

After this event Gabriel appeared to the Prophet and informed him that the aforesaid verses were from Satan and the Prophet became greatly saddened and unhappy and God sent this verse to console him:

'---Arabic text---'

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This was a summary of this enormous lie and fabricated, dangerous fable, and we said in a description of its many weak and defective points that: This fable centered around verses from the Surahs Najm and Hajj. In the part concerning the Surah Najm the verses which mention the three famous Arab idols are included in a group of this Surahs' verses which are verses 17-30. This group of the Surah Najms verses and unified and uniform as to the subject matter of their topic of discussion, and all of their remarks revolve around the three Arab idols. The Quran had repeatedly refuted them with a series of impressive reasons and

ridiculed the idolators beliefs regarding them since they believed that those idols were the angels and daughters of God and would intercede for them on resurrection day. Following this very aim, these verses in Surah Najm say: "They thought of the angels as being girls and women and addressed them likewise". And adds, "are you to have sons and the lord daughters?" Also in the Surah Saffat it has also come to us: 'Then ask them whether your lord has daughters and they have sons. Or did we create the angels females.....? 379

In a continuation of the battle with the beliefs possessed by the idolators the verses of Surah Najm say: These idols are not symbols or signs of forgiveness nor angels and they have no power of intercession; up until the point where it is said: "There are many angels in heaven... who possess no power of intercession....." With this statement the Holy Quran makes man realize: When the intercession of angels has no effect how can the lifeless, mindless statues you think of as images of angels have any benefit or intercession?

These types of verses in the Holy Quran debate with the idolators and ridicule their beliefs regarding Lat, Uzza and Manat, and these are the clearest and most explicit verses in the Quran on this subject. Anyone who understands Arabic words and language will see that adding the satanic verses to these verses would be completely unharmonious, and this is understandable to anyone familiar with the Arabic language. This inharmony can in no way remain hidden just as a piece of coal in a bowl of sugar cannot remain hidden from the sighted person.

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This was the result of the study of the verses in Surah Najm and the lies that have been forged regarding it interpretation, and the fables they fabricated regarding them.

In Surah Haj, however, the discussion concerns the verse:

'---Arabic text---'

and also the fables they narrated on an interpretation of it. This verse has also been revealed among a group of verses which possess unified subject-matter and a relationship with one another which may be realized after a short deliberation. This group begins with verse 92, the place where God says: "And if they reject you, then already before you did the people of Nuh and Ad and Samud reject their prophets".

This statement continued and He says: "And (as for) those who strive to oppose our communications, they shall be the inmates of the flaming fire. And We did not send before you any apostle or prophet, but when he desired, the Shaitans made a suggestion respecting his desire, but Allah annuls that which the Shaitan casts then does Allah establish His communications, and Allah is knowing, Wise".

The verses in this Surah are so apparent with the flow of words continuing as such up to verse 57, that we can summarize them like this: O' Prophet! your rejection by your people and their efforts to destroy your "school of thought" are not peculiar to you and your religion alone. The idolators among the previous nations also acted the same way with their Prophets Noah, Saleh and Abraham etc. They all strove to destroy Gods' verses and there was no prophet who was not tempted by Satans' suggestions in the way of establishing his Holy aim. In all eras Satan has strived to prevent the prophets from obtaining their desire regarding the peoples' guidance. Of course God destroyed all of Satans plots and efforts and established his own verses.

God has also said the same in another place: "And thus did we make for every prophet an enemy, some of them suggesting to others varnished falsehoods to deveive (them), and had your lord pleased they would not have done it, therefore leave them and that which they forge". 380

God annuls all of these types of Satanic inspirations and suggestions and abrogates their effects. This was satanic inspirations and suggestions and abrogates their effects. This was satans ways and means for confronting the Prophets efforts in the way of the peoples guidance and divine grace.

The meanings of the Quranic verses in these surahs are in all clarity and free of ambiguity, just as they were presented to you here, but this is only if we possess an impartial mind and refer to the Quran without any form of pre-judgement. Unfortunately, however, we must say that if we refer to the Hadiths which exist in the Caliphate Schools books of history, commentary and the Prophet biography, just as we have seen, the matter is presented in a way completely opposed to the Quran. By relating and studying those narratives, however, the truths below appear:

A- According to their content these narratives contain several contradictions:

1- These narratives say: When the Holy Prophet (s.a.w) was reciting the Surah Najm and came to the names of the famous Arab idols (Lat, uzza and Manat), Satan inspired him to say:

'---Arabic text---'

and the Prophet unknowingly recited them.

When Gabriel informed him that these words were not revelations, however, he was saddened and God revealed verse 52 of the Surah Haj for his consolation All of this was said even though the Surah Haj is Medinan, meaning that it was revealed in Medina while the Gharaniq fable says that this event occured many years before that in Mecca and before the migration to

Mecca.

2- Some of these Hadiths have contradictions and contrast with others in content, especially the second Hadith (which .is also the most detailed, in which various parts in it contain clear contrariety.

3- The contents of all these narratives are inconsistent with the prophet (s.a.w) infallibility, at least with regard to their reception of revelations and their propagation, while they are also contradictory to explicitly and veritable Quranic texts which state that Satan has no form of severeignty over the believers and the devoted.

4- This fable is contradictory to the Prophets natural disposition which has been introduced by successive witnesses in histories, narratives and biographies, because all of these records pronounce that from childhood he spoke in nothing but ill terms regarding these idols.

These were examples of the contradictions and contrasts present in the texts of these narratives.

B- The narratives spoken of are also discredited by several weaknesses and difficulties in their "chain of transmitters", in which, with the exclusion of one narrative, all of them originate with persons who not only did not witness the time of the event they were also all from the class following the companions called the followers (Tabe'in).

As for the narrative which was narrated from Abdullah ibn Abbas, even though he is know as one of the Prophets' companions, since he was born in the third year before the mission, he had not yet been born at the time of this occurance which took place in the first years of the mission and even if we assume that he had been born he was so young that he couldn't have understood such an event or even gain presence there.

Therefore, room for this question is made: How can these narrators relate an event at which none of them were present?

Discovering The Truth.

All of these narratives say: The first person to speak the sentence '---Arabic text---' was the Holy Prophet (s.a.w) and the Quraishites heard it from him and used it. Ibn Kolby, the creditable historian and student of Imam Ja'far ibn Mohammmad al-Sadeqh (a.s), however, removes the veil from the truth of the event.

In his famous book Al-Asnaam, he says on this matter; "The Quraishites on their processions around the Ka'aba would say:

'---Arabic text---'

They believed that their idols were the daughters of God and possessed intercession with him.

When the Prophet was appointed, however, God revealed to the Prophet in annulification of this belief that:

"Have you then considered the Lat and the Uzza, and Manat, the third, the Last? What! for you the males and for Him the females! This indeed is an unjust divisions! They are naught but names you have named, you and your fathers; Allah has not sent for them any authority".

Just as it was researched, Hesham Ibn Kolby a student of Imam Sadeqh (a.s) school of thought, 381 raises the curtain from before the truth of the event and shows the falsity of the above mentioned hadiths. 382

The care and extent existant in Hesham Ibn Mohammad Kolbys' writings is but a small indication of the scholarly care and extent of their thinking in Imam Sadeqh's school of thought.

Here it is possible that a seeker of the truth would ask: "Then where is the root of these narratives?" The answer to this question has been given by the old Islamic scholar, Mohammad ibn Eshaq ibn Khazimeh.

He wrote a book on the matter and proved with firm reasons and proof that: These false narratives were fabricated and furnished by the atheists and dualists.

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This humble servant of God has spoken in detail of how the dualists went about fabricating hadiths in order to inspire doubt in the minds of the Muslims, in the introduction to the first volume of the book Abdullah ibn Saba and the book "Khamsoon wa Me'ata Sahabi Mokhtaleq".

At any rate, unfortunately the narrative of Imam Sadeqhs student (Ibn Kolby) , which clarifies the truth, has not gained publication and only those narratives have been published which the dualists, atheists and enemies of Islam have fabricated. It is interesting to note that no scholar of the Ahlul Bait (a.s) school has narrated the narratives of the Gharaniq Fable except those who wished to critisize it.

The Enemies Of Islam Take Advantage:

In the present era, Christian missionaries, Jewish and Christian Orientalists and Communists have written and published many discussions on the study of Islams various aspects the most important and lengthy of these being the set "Encyclopedia of Islam". 383

These articles which deal with giving an understanding of Islams' beliefs, laws, history and nations, the evolution of the Muslims way of thinking, their politics and beliefs and also a study of the Quran and its history and the Prophet and all aspects of his life, all or most of them followed a single, spiteful motive; the destruction and obliteration of Islam. These sorts of persons used the fabricated, false "Gharaniq Fable" in a special way, and in addition to presenting it to the people of the world they added to it and furbished and varnished it to a great extent with analyses and assimilations so that they could obtain a new angle for their motive with regard to Islam, the Quran, and the Prophet. These Orientalists and Christian missionaries did not travel to the east and world of Islam on an academic mission in search of the truth for them to refer to Imam Sadeqhs' student Hesham ibn Hakam or other renowned men of this school. Since they could not obtain their colonialist ambitions in the students of Ahlul Bait (a.s) they had no choice but to turn away from this school and face the direction in which they could find proof for their motive.

The narrative presented in the Gharaniq Fable brought the esteemed personage of the Holy Prophet (s.a.w) down to a level lower than the average intelligent person, and in addition opens up a way for creating doubt in the Holy Quran just as we have seen accomplished in the deeds of the Orientalists.

Thanks be to God who bestowed upon us the Grace to discover and reveal this enormous lie.

383) This encyclopedia which we have mentioned frequently in these discussions, was begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years 1913-1936 in English, German and French under the supervision of a group of famous Orientalists. In 1953 a condensed version of it was published and the first volume of new printing was published in 1960.

The Tidings In The Old And New Testaments .

Samples of Tidings in the Torah and New Testament regarding the mission of the Last Prophet (s.a.w) .

All of the available copies of the old and new Testaments have been altered, and examples of these alterations have been given in a discussion translated and published in farsy as Heavenly Religions and the Matter of Alteration by the same author (Adyaan-e-Asamaani wa Masa'el-e-Tahreef).

Despite all of the alterations, however, sometimes examples of the tidings given by the prophets concerning the last Prophets mission may be seen in those copies, like the copies existent in the library of Majma elmi Islamy including the two books: The Samaritan in the old Testament and Barnabas in the New Testament.

Because however, these two books are not accepted by all Christians we will not narrate from these two regarding this topic and will content ourselves with narrating from the other texts.

A- In the tidings from the prophet Moses(a.s) for Bani Israel in chapter 18 of Deuteronomy the following may be seen:

Translation of the Farsy into English by the Translator:

And the lord said to me and what he said was good I will appoint a prophet for them from their own brethren and I will tell him what to say and he will tell the people everything I command and for anyone who does not listen to his words which he speaks in my name I will punish.

B- The last words of Moses (a.s) to Bani Israel before his death in chapter 33 of Deuteronomy:

Translation of the Farsy text into English by the Translator:

Chapter 33

1- These are the blessings that Moses, the man of God, pronounced on the people of Israel before he died.

2- The lord came from Mount Sinai and he rose like the sun over Edom, and shone from Mount Faran and entered with ten thousand of the esteemed and a fiery religious cannon came to him from his right hand.

3- Yes he loved the tribes and protects those who belong to him and the esteemed shall follow him and accept his commands.

4- Moses gave us a law that is the inheritance from the Tribe of Jacob.

C- In the lord Jesus's last words in chapter 14,15 and 16 of the book John we read:

'---Arabic text---'

* * * * * *

English Translation of the preceding Arabic and Farsy version of the Book John chapters 14, 15 and 16 .

The Book John : chapter 14.

15- If you love me keep my commandments

16- I will ask the Father and He will give you another Helper who will stay with you forever.

24- (and) whoever does not love me does not obey my teaching. And the teaching you have heard is not mine but comes from the father, who sent me.

25- I have told you this while I am still with you.

26-The Helper, the Holy Spirit whom the father will send in my name, will teach you everything and make you remember all that I have told you.

29- I have told you this now before it all happens, so that when it does happen you will believe.

30- I cannot talk with you much longer, because the ruler of this world is coming.

Chapter 15.

26-The Helper will come - The Spirit, who reveals the truth about God and who comes from the Father, I will send him to you from the Father, and he will speak about me.

Chapter 16.

7- But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you.

6- And when he comes, he will prove to the people of the world that they are wrong about sin and about what is right and about Gods' judgement.

9- They are wrong about sin, because they do not believe in me.

10- They are wrong about what is right, because I am going to the Father and you will not see me any more

11 -And they are wrong about judgement, because the ruler of this world has already been judged.

12- I have much more to tell you but now it would be too much for you to bear.

13- When, however, the spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come.

14- He will give me glory, because he will take what I say and tell it to you.

15- All that my Father has is mine: that is why I said that the spirit will take what I give him and tell it to you.

THE DIFFERENCE BETWEEN THE TWO COPES

A summary Of These Two Prophets Words.

In chapter 18 of Deuteronomy Moses gives tidings to bani Israel that the lord said: I will appoint a prophet like you from among their own people and I will place my words in his mouth.

And a condensed version of Moses last words in chapter 33 of Deuteronomy would be:

The lord came from Mount Sinai and became visible from Edom, and shone from Mount Faran (Paran). (Then) he entered (Mecca) with ten thousand of the esteemed and a fiery cannon (cannon of war) came to him from his right hand.

The Last Words Of The Lord Jesus (a.s).

A summary of the lord Jesus words in chapter 14, 15 and 16 of the book John in the New Testament is as such: I will ask God to appoint prophet for you so that his cannon will always remain with you.

He who does not love me will not keep my commandments and the commandments you hear are not my own but from God who sent me. I have said this to you while I'm still with you but when send Farqaliyat to you he will teach you everything and he will remind you of what I have said. I have told you about it before its advent so that you would believe. After this I will not say much to you because the ruler of the world will come.

And when Farqaliyat comes from God he will speak about me. I speak the truth when I tell you that it is necessary for me to leave you because if I don't leave Farqaliyat will not come to you and when I go he will come to fill the world with right instead of wrong, justice and Gods' judgement. I have many other things to say but you cannot bear to hear of them now, but when he comes he will guide you to all of the right things since he does not speak of his own authority but will say what he has heard (from God) and he will give you news of things to come and he will give me glory.

A Comparison Of Quranic Verses With That Which Was Narrated From The Testaments .

Now we will return to the Quran to see how it certified that which Jesus (a.s) predicted.

In verse 6 of the Surah Saff it is said:

And when Isa son of Marium said: O Children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad; but when he came to them with clear arguments they said: This is clear magic .

and about the fact that he (does not speak of his own authority) , in the surah Najm such is declared:

It is naught but revelation that is revealed, The Lord of Mighty Power taught him.....

Also the glorification of Jesus was said for the Jews who said unjust things about Mary. In the Surah Al-Imran verse 42, the Quran says about this:

O' Marium! Surely Allah has chosen you and purified you and chosen you above the women of the world (in her own time) .

and in verse 45 says:

O' Marium, surely Allah gives you good news with a word from him (of) whose name is Messiah, is a son of Marium, worthy of regard in this world and the hereafter.....

And in verse 91 of the Surah Anbiya says:

And she who guarded her chastity, so We breather into her of Our inspiration and made her and her son a sign for the nations .

and in the Surah Marium verse 34 it is said:

Such is Isa, son of Marium: (This is) the saying of truth about which they dispute .

A Few Questions.

Now it is appropriate here for us to pose a few question to the Christians and ask them:

Who was the prophet that Moses (a.s) informed Bani Israel of, whom God would appoint from their brothers and in whose mouth he would place his words?

Who was the prophet on whose tongue revelation was placed, not being descended on tablets like Moses' commandments, the prophet who came after Moses but was not from Bani Israel like David Solomon and Jesus were?

and we also ask:

After God came from Mount Sinai and rose over Edom, upon whom did he shine on Mount Faran (Mecca)? Also, who was the person who entered (Mecca) with ten-thousand of the elect? And who had a fiery cannon in his right hand?

Who was the person, who coming to Jesus (a.s) gave news of regardless of whether his name is Farqaliyat meaning Ahmad or has been altered to Helper? At any rate, Jesus gave tidings of someone's coming. Who was this who in these very testaments Jesus (a.s) describes as such?

God will send Farqaliyat and he will teach you everything and remind you of what I have said, I will not say much more to you because the ruler of this world will come.

Farqaliyat will come from God and he will speak about me. I speak the truth when I tell you that my leaving is beneficial for you because if I don't go, Farqaliyat (Ahmad) will not come. If I go he will come and will judge the world. I have many things to say to you but you can't bear to hear them now.

When he comes he will guide you to universal truth. He does not speak of his own authority but says that which he has heard from God. He will give you tidings of things to come and will glorify me.

Who was this person with these qualities?

Who was it that came after Jesus, glorifying him and witnessing to the truth of his words?

Who was the person who came after Jesus and judged the world, distinguishing between right and wrong, gave tidings of things to come and taught everything to the people?

Who was it, this person who spoke not of himself but spoke of what he heard from God?

Regardless of whether his name is Ahmad, Faqaliyat or Helper, who was it?

Who was it that Moses and Jesus spoke of when they said: God will place this words on his tongue, the revelation for him not being as it was for Moses, on stone tablets.

THE END.

Notes

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1) '--' as to its literal meanings we may read: '--': '--' meaning: took orders. '--' I or worship means: obeying with humility, worship your God: means obey your God, worship the devil means: to obey his temptations and enticements. «Lesan al-arab-Taj al-aroos- the word.

2) "Tohful Oqul /336 published in Najaf. Also pay attention to this tradition: (Usul al-Kafi 2/398)

3) From Husham bin Salim and Hamad bein Eisa and other related a certain tradition (Usul al-Kafi 1/53)

4) For example refer to the "Shoora" incidents (abdullah ibn Saba 1/214-215 in Arabic, kand in Persian 1/265-280)

5) "Badiyatul Mojtahed" 2/141, and "Zad al-Ma'adel ibn Qayyem" 2/205 and "Al-Mogni-le-ibn Ghodameh" 7/527 and "Al-Mohli-le-ibn Hazam" 7/107. "Ahkam al-Quran lel-Hesas" 1/279 and "Al-Mohli" 7/107.

6) The introduction to "Meratul Uqul" 23/17-67 chapter Totoor -e-Ejtahad

7) "Mofradat", article on Rab, p.182 published in Tehran 1373. and Rabbo Zaiato Esleha wa A'temmaha wa rabbo folan waladahu ay-robah (Al-Sehah 17130)

8) Lord of all things, owner (Al-Sehah, article On Rab 17130) Rabbo Kolla Shai'in Malekohu wa Mostaheqqohu aw Sahebohu (Al-Qamoos 1773) Al-Malek = Al-Rab(=Lord: owner) (Kashef 1753) Also, sometimes the word lord in a section is used to mean owner or manager. In Arabic any name which is composed of two parts, may be used alone in either of those parts, like (Maedah) which originally used to say a (table with food) may be used to mean a table without food or food without a table.

9) "Saba" = chapter 34, verse 15.

10) Holy Quran chapter 79, verses 21-25.

11) Holy Quran: chapter 43 verse 51.

12) "Ta-Ha" verses 43-48

13) Ta-Ha verses 49-53

14) Ta-Ha verses 49-53

15) Ta-Ha verse 70

16) Baqarah verse 258

17) "Baqarah" verse 258

18) "Baqarah" verse 258

19) "Baqarah" verse 258

20) "An'am" verses 76-77

21) "An'am" verses 76-77

22) "An'am" Verse 80.

23) "The Prophet" verses 51-57.

24) "The Cave" verse 14.

25) Ibn Heshaam 4/578-581 published by: Mostafa as-Seqaa and others 1375, Egypt.

26) "Repentance" verse 31.

27) Majma-ul-Bayaan 5/23-24 and Tafseer al-Borhaan 21/121 and Ad-Durrul Mansoor 3/330-331.

28) "Savab al-amal" by Shaikh Saduq 301; "Behar al-anwar" 52/190; and "Montakhab al-athar", 427.

29) "Sura Luqman" verse 25.

30) "The Height", verse 54".

31) "Luqman", verse 29, "The Troops", verse 5.

32) "The Bee", verse 69.

33) 'The Family of Imran" verse 19.

34) "The Bee" verse 35.

35) 'The Table Spread", verse 92.

36) 'The Bee" verse 82.

37) "Cattle" verse 163.

38) 'The Family of Imran" verse 187.

39) 'The Cow" verse 159.

40) 'The Cow" verse 75.

41) 'The Family of Imran" verse 71.

42)"The Cow" verse 42.

43)"'The Cow" verse 75.

44) 'The Table Spread" verse 41.

45) "Women", verse 46.

46) "The Cow", 213 and "The Family of Imran", 19 and "Counsel", 14 and "Crouching, 17.

47) "Repentance" verse 1, 2 & 3.

48) See chapter 'The Jinn" verses 27 & 28.

49) In creditable Shi'ite Traditions it is said that the Holy Prophet (s.a.w) informed Ali (a.s) of all of the matters needed by man and he (Ali) collected and put these down in a book called « «"'» =collection», which was kept by Ahlu'l bait as a scientific legacy.. We have also seen much of this book in Sunni Traditions. We will discuss this book further in the future. If God wills.

50) Tirmidi "As-Sahih", 5/275; Tafsir al-Quran tradition # 3090; Al-Musnad 3/283-old printing; Al-Khasaes 20, 21, Egypt.

51) 'The Clans" verse 33.

52) Al-Khasaes, 20, Egypt, and Tafsir al-Tabary, 10/46.

53) Al-Musnad 1/150, old-print, 2/319, 1286 A.H. Research by Ahmad Mohammad Shaker and "Al-durrul Mansoor" 7/29 and Tafsir Ibn Kaseer 2/333.

54) Al-Musnad 2/322 1296 A.H; Majma'az-zawaed 7/29 and Durrul Mansoor 3/209.

55) Al-Khases, Al-Nesai, 20, Egypt and exists in a mention of Sa'ads tradition in Al-Dorrul Mansoor 3/209.

56) Mostadrak al-Sahihain 3/51, Riyadh.

57) "Musnad" Ahmad ibn Hanbal 1/156, tradition # 4, Research of Ahmad Mohammad Shaker, Egypt 1368, old-printing volume 1 pg. 3.

58) Tabari. "Tarikh-e-Rosol wal Molook" 2/514, printed by Dar al-Kutub, and "Sharhe Nahj" 10/182, printed by: Mohammad Abufazl Ebrahim, Egypt 1386, etc.

59) Tirmidhi, as-Sahih 5,636, tradition 3719 and Sunan-e-ibn-e-Majeh 1/44 tradition 119 and al-Musnad 4/164 and History of the Caliphs, 169.

60) Ibn Hesham 4/641, and Tabakatul Kubra 2/169, Uyun-al-athar 2/271, Beirut 1974, and Al-Bedayeh wan-Nehayeh 7/344.

61) Tirmidhi 5,632, Tradition # 3712, Al-Mustadrak 3/110-111, Al-Bedayeh wan-Nehayeh 67/345, and Al-Musnad 5/356.

62) Al-Riyazul Nazarath 2/268 1372, Cairo.

63) Al-Musnad 4/136 old print, also see Kanzul a'mal.

64) Tirmidhi 5/59-658 tradition 3775 and Ibn Majeh 1/51, tradition 144 and Al-Musnad 4/172.

65) Sunan-e-ibn-e-Dawood 4/107 tradition 2475.

66) Al-Musnad 1/74.

67) "(Nahjul Balaghe, sermon 107, also "Sobhe Saleh" 158): and also; "(Nahjul Balaghe, sermon 103.

68) We are hopeful that with Gods assistance we will be able to arrange these lectures and publish them.

69) In Arabic, "Salat" means prayer, "Soum" means thrift, "Hajj" means intention and "Zakat" means growth, or cleanliness.

70) 'The Family of Imran: 123-123.

71) 'The Believer'': 51.

72) The sanctification of bread and wine called "The Lords. supper" is performed in remembrance of the Israelis flight from Egypt or (Passover). This is one of the most important Christian rites. They believe that during this rite the priest performs the miracle of changing the bread and wine into the blood and flesh of Jesus. (Mathew, chapter 26, verses: 266, 27. and 28; Luke. ch. 22, verses: 19,.

73) Circumcision is a definate law of the Torah (you and your descendant must all agree to circumcise every male among you) Genesis 17:10, 11 and (From now on you must circumcise every baby boy when he is eight years old). But among the Christians it was abolished on the order of the Apostle Paul and his like and in other words the religious creed was altered. (Galatians 2:7-10, Acts 15)

74) In the summer of 325 A.D. nearly three hundred Bishops of Eastern cities gathered in the city of Nicaea near constantinople and after lengthy discussions adopted a formal statement of the tenets of Christian faith, establishing the primary principles of Christian thought, chiefly the doctrine of the trinity. (See V M. Miller: The History of Civilization 9/345, and John Nass: History of Religious Communities. 425)

75) Saduq: Kamaluddin 576, Tehran 1390, Behar al-anwar 873, also Majma-ul Bayan 10/462, also Tafseer al-Borhan 4/444 and Tafseer al-Safyy 2/802.

76) Saduq: Kamaluddin 576, Tehran 1390, Behar al-anwar 8/3, also Majma-ul Bayan 10/462, also Tafseer al-Borhan 4/444 and Tafseer al-Safyy 2/802.

77) "Musnad al-Telyasi" tradition 2178 and "Musnad Ahmad" 3/94,84 and "Sahih Muslim" sharhe Nowawi 16/219, Ketab al-a'mal and "Sahih Bokhari" Ketab al-Anbiya 2/171 and "Kanzul A'mal" 11/123.

78) "Sahih Bokhari" Sharhe fath al-Bari 17/63 and "Sonan ibn Majeh" tradition 3994, "Masnad Ahmad" 2/327, 369,450, 511, 527 and "Kanzul a'mal" 11/123.

79) For example see "Khamsoon wa me'ata sahabi Mokhtalef" 2/45-52.

80) With regard to the Holy Prophets identity we read in the Holy Quran ("The Clans": 40) "Mohammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets...." Also regarding His book (The Bee: 89) "And We reveal the Scripture unto thee as an exposition of all things". Also (Cattle: 116) "Perfected is the Word of thy Lord in truth and Justice. There is naught that can change His words. He is the Hearer, and Knower". And ("Fusilat": 42) "It is an unassailable Scripture. Falsehood cannot come at it from before it or behind it".

81) Proof of this statement is the undertaking of future discussion-If God will.

82) Nahjul Balaghe- Sermon #3 (English translation of sermon from translation by Ali Naqi-un-Nagvi)

83) Abu Dawood 3/22, tradition 3660 + "Musnad" of Ahmad, 3/225,5/183, 4/80 + 82, + Tirmidhi 5/33,34 (Research of Ebrahim Tieh Avaz) + Bedai-ul-Menan 1/14 + Behar al-Anwar 2/109 & 148 + Mostadrak al-Vasael 3/181 + Ibn Majeh 1/84-86 tradition p. 230,231,232 & 236 + Darmi 1/74-75.

84) Sahih Bukhari, 1/24 Balagh edition, Book of knowledge chapter: + Ibn Majeh 1/85 tradition #233 +Behar al-Anwar 2/152 tradition #42.

85) "Nahl" verse 35, "Maedeh" verse 92, "Nahl" verse 82.

86) The term Ijtehad also exist in the school of Ahlu'al bait but does not have the meaning in practice that the caliphate school gave it: Because in the Caliphate school it contained the meanings (Exercising personal opinion) and (giving ones vote) but in the Imamate school it only means striving to understand God's law, and a Mojtahed never allows himself to exercise his own personal opinion. Of course as an explanation of this term in Fundamentalist texts of both schools one sentence is used. However in practice the Caliphate school allows the interference in Religious law, the opinions of Scholars and Prophetic companions other than the infallible. While the Imamate school only gives validity to the words of and His Messenger.

87) Behar al-anwar, 2/147 + "Musnad" by Ahmad 2/162,192,207 + Darmy 1/125.

88) Abu Davoud "Ketab al-Kharaj" chapter: fi tafsir ahl-e-zemeh 3/170, tradition #3050.

89) Shamsuddin Dhahaby: "Tazkeratul Hifaz" 1/2-3 (India ed.)

90) Darmy 1/85 + Ibn Majeh 1/13, tradition #28 + Dhahaby "Tazkeratul Hifaz" 1/8. Jame Bayan al elm 2/147 + Sharaf Ashab al-Hadith /88.

91) The Prophets remarks on the superior characteristics of Abu Dharr (Tirmidhi 5/669 tradition #3801 + Ibn Majeh 1/55 tradition #156 + Al-Musnad 2/163 and 175).

92) Dhahaby "Tazkerat ul-Hifaz" 1/7.

93) Ibn Saad- '"Tabaqat al-Kobra", 4/229 (Beirut).

94) Yaghoubi, 2/148-149, (Najaf) + Ansab al-Ashraf 5/53 (Jerusalem 1938).

95) "Seyr A'lam al bala, 2/50 (Egypt).

96) Yaghoubi 2/149 (Najaf).

97) "Moravej al-Dhahab" 2/340 (Beirut).

98) To obtain further information you may refer to "Tafseer al-Mizan" 9/260-278 (Tehran).

99) Surah Baqarah verse 177. (Translation of verse from Persian by the translator).

100) "Moravej al-Dhahab", 2/339-340 (Beirut 1965) Apparently the clashes between Ka'ab and Abu Dharr in the gatherings of the third Caliph were numerous.

101) Ehtiar-e-Ma'refatul Rejaal, 79-87 + Behar al-Anwar 42/127-133.

102) Behar al-Anwar, 42/121-122.

103) "Zakat" = Islamic poor taz, "Khraaj"= land revenue (levied on non-Muslims and "Jezieh"= capitation or poll tax (levied on non-Muslims).

104) The explanation which clarifies this statement may be seen in the following pages.

105) Mawardi 10 ed. 3 (Egypt 1393) + Abu Ya'la Hanbali 25, 3rd Ed. (Egypt 1386),+ Ghazi Rozbehan "Method of Islamic government" 44,45 (India 1386).

106) Mowardi, 7 + Abu Ya'la 23, Suluk-ul-Muluk 43-44.

107) Mowardi, 7 + For more information about Saghifeh refer the book Abdullah ibn Saba.

108) "Masoody" 2/200 + Al-Emamato Was-Siyasah 1/4.

109) All of these may be found in Mowardi 7 (Egypt 1393).

110) Abu Ya'la /23.

111) Suluk al-Muluk rules for Islamic government, 47 (Haiderabad India).

111) Mawardi, p.15.

112) "Sahih", Muslim 2/20-22 chapter Babo Amr bellozzoom al-Jamaa'.

113) "Sahih", Muslim 6/20-22 ch: Babo Amr bellozzom al-Jammaa'.

114) "Muslim, (ch: Babo Amr bellozoom Al-Jamaa'), 6/22 (Egypt 1334 A.H).

115) Nouvy's commentary on Muslim, 12/229 + Sunan by Bayhghi, 8/158-159 + 4/488 tradition 2199 + Abu Davoud 4/242 tradition.

116) "Nisa" verse 59.

117) Bagharah verse 124 (translated by M. H. Shakir).

118) Maybe because God used the plural "words" and not word He meant all of the tests Abraham had passed up until that time.

119) Bagharah verse 124.

120) Talaq verse: 1 \, "Whoever goes beyond the limits of Allah, he indeed does injustice to his own sould".

121) Anbiya: 73.

122) Sajdah verse: 24. For further information refer to appendix 2.

123) Refer to Hadith Kesa by the author. "Ahzab" verse: 33.

124) "Ahlul Bait = people of the house.

125) Usul Kafi 1/87-286 + Alvafi 2/63, ch: 30.

126) "Muslim" 7/122-123 (1334 Egypt).

127) "Mustadrak" 3/109,148 + For other references refer to Mo'jam al Mofahras le-alfaz al-Hadith an-nabawi.

128) "Tirmidhi 5/662 tradition 3786.

129) "Hijr" verse: 9 + Ahqaf verse: 12.

130) Musnad 6/2-4, book of al-Emareh, + Bukhari 4/81 book of Al-ahkam, + Tirmidhi 2/45 (India) and vol. 14/ 501 tradition #2225 (Egypt) +Abu Davoud 4/106-7 + Musnad of Ahmad 5/80-82.

131) Nahjul Balaghe (English translation by Ali Naqi-un-Naqvi) sermon 142 (Ansariyan publication-Qum).

132) Musnad of Ahmad 1/398, 406 + Mustadrak al-Sahihayn 4/501 + Kanz ul-Ummal 3/26-27 + Muntakhab al-Kanz 5/312 + Al-Savaegh ul-Mohragheh /20 2nd ed. 1385.

133) "Sharhe Sunan Tirmidhi" 9/68-69.

134) Sharhe Nouvy on Muslim 12/201 + Fath ul Bair fi sharhe sahih ul bokhari 16/339,341.

135) This man did not send praise and greetings on the Prophet in forty Friday prayer sermons

and said to the Prophets descendants: For forty years I have hated and despised you. (Moravej al-Dhahab 3/79,80).

136) Al-Savaegh ul Mohragheh /21 (Egypt) + Tarikh ul Khulafa/16 (Pakistan).

137) Fath ul Bair 16/338-341 + Nuvi: Discription of Muslim 12/202-203 + Tarikh ul Khulafa /12.

138) Ibn Kaseer Al bedayeh wan nehayeh 6/249.

139) Albedayeh wannehayeh 6/250, (Beirut).

140) According to Muslirms narrtive, 6/4 (Egypt 1334) (meaning: Religion will always be stable until there has been twelve Caliphs and....) The word Religion int his text has been given another meaning and changed to government or leadership which has nothing to do with it.

141) Fathul bari 16/340.

142) Fathul bari in Sharhe Sahih al-Bokhari 16/341 (First printing Egypt).

143) Al-Savaegh ul Mohragheh /21 (Second printing Egypt).

144) Fathul Bari 16/338,339 + Sharhe Nuvi 12/202.

145) Kanzul Urmrmal 13/27, tradition 165, 164, 166.

146) Kanzul Urmrmal 13/27, tradition 165, 164, 166.

147) Kanzul Urmrmal 13/27, tradition 165, 164, 166.

148) Sahih by Muslirm 6/3 (Egypt).

149) Muslim 6/4 + Kanzul Ummal 13/27 tradition 162.

150) Maeda verse 12 for meaning of Naqeeb refer Nehayeh allafah 5/101.

151) As the Haron was caliph of Moses, Quran Taha verse 29-32 + Forghan 35.

152) Tarih, Tabari 2/319-321 (Dar al Ma'aref, Egypt 1968). Tafseer Tabari 19/74-75 + Al-Kamel fil Tarikh by Ibn Asir 2/41,42 (Dar al-Ketab al-arabi).

153) Musnad by Ahmad ibn Hanbal 5/356 + Al-Khasaes len-nesaee 1/24 + Majmauz-zawaed 9/127 + Kanzul Ummal 12/207-212.

154) Majmauz-zawaed 9/127.

155) Musnad by Abu Dawoud 11/360, and in another version: Ennaka waliyul Mo'meneena ba'dee.

156) "Maedah" verse 55.

157) Dhahaby in "Tazkeratul Hefaaz" 1/5 (India).

158) Ibn Abdul Bar: "Jarme'o bayaan al-alam wa faslehi", 1/77 (Egypt 1388).

159) Al-bedayeh wan-nehayeh, 8/107 (Beirut).

160) Khatib Baghdadi: "Tafseer al-alam" pg. 52 (Egypt 1984) + "al-tabaqat al-Kubra" 5/188, (Beirut).

161) Dhahaby "Tazkeratul Hefaaz", 1/2-3.

162) Dhahaby "Tazkeratul Hefaaz" 1/2-3.

163) "Anam Verse 151.

164) See in the Quran, surah "Nahl" verses: 44 and 64 regarding this fact.

165) "Al-Estee'aab" 1/359 (Egypt).

166) Wuq'ah-e-Sefeen" by Nasr bin Mazaa'em p.219 (Iran): Allahommal'an qaa'ed was-saa'eq war-raakeb.

167) Al-Tabaqat al-Kubra, 2/243-244 (Beirut).

168) Al-Tabaqat al-Kubra, 2/243.

169) Al-Tabaqat, 2/244-245.

170) Hujarat verse 2.

171) "Sahih" by Bukhari, Chapter: The sickness and death of the Prophet, 6/11.

172) "Muslim" ch: Tarkul Wasiyat 3/1259.

173) "Bukhari" ch: Qoul ul-mareez qad mara'ani, Ketab al-Teb, 7/156.

174) "Bukhari" 6/11-12 ch: Marzon-nabi.

175) For further information refer to the Appendixes.

176) Ibn Aseer, 2/291 (Dar al-Ketab al-Araby)

177) "Bukhari" Ketabu-tib ch: 22, vol. 7 p.127.

178) Ibn Hesham, 2/655 + Tabari 3/200 (Dar al-Ma'aref 1969) + Yaghoubi, 2/95.

179) Al-Tabaqat 2/267.

180) "Kanzul Ummal", 4/53 Tradition #1092 (Haydar Abad 1313).

181) According to Ibn Sa'd vol. 2 p.57.

182) A discussion and study of these remarks by the leaders after the Prophet may be found in "Book two" of this series.

183) Muslim, "Sahih" book 45, Bab 25, tradition 88, 8/24-27 (Mohammad Ali Sabih) + Ahmad "Musnad" 6/107.

184) Volume 8 p. 24 (Ketab al-berre was-salat).

185) Ahmad "Musnad" 6/52.

186) Ahmad "Musnad 6/259.

187) Ahmad "Musnad" 6/225.

188) Ahmad "Musnad" 6/258.

189) Ketab al-Berre was salat vol. 8. p.24 (Cairo).

190) Bab menal la'nate an-nabi aw sabba.

191) Same as previous vol. 8 p.26.

192) Kanz al-A'mal vol. 2. p.124- tradition 3035.

193) Kanzul A'mal vol. 2. p.124.

194) Kanz al- A'mal vol. 2. p.124.

195) Bukhari "Ketab al-Eman bab 36 + "musnad" by Ahmad 1/176,178,285 etc.

196) Bukhari 8/15 (Abdul Hamid) + Abi Avaneh 1/44-45.

197) Abu Davoud 4 p.278 tradition 4908 + Kanul A'mal 2/122 (old print).

198) Abu Davoud 4/277 tradition 3905.

199) Musnad Ahmad 1/405 + Tirmidhi 3/138.

200) Sunan Abu Davoud 4/278 tradition 4907.

201) Kanz ul A'mal 2/125 (first printing) These are five Hadiths the first related to A'ishah and the rest to others including Abu Bakr.

202) Musnad Ahmad vol. 6 p,72, 257-258.

203) Musnad Ahmad 6/138 + Darmy 2/288.

204) Musnad Ahmad 3/23.

205) Musnad Ahmad 6/22, 114, 116, 182, etc.

206) Abu Davoud 4/250.

207) Musnad Ahmad 6/174,236,246.

208) Bukhari Ketab al-adab 4/38,39.

209) "Repentance", verse 128.

210) The Pen verse 1-5.

211) The Star verse 1-5.

212) "Sahih" Muslim volume 7 page 95 tradition 139-142 + "Musnad" Ahmad, vol.1/162 and 3/123.

213) Bukhari, "Ketab-e-Fazael al-Quran", Bab 33 vol. 6 /193, 194 + Muslim "Ketab-e- Salaat al-Mosafereen, 2/190.

214) "The Most High" verse 6.

215) 'The Resurrection" verse 16-19.

216) "Ta-Ha" verse 114.

217) Bukhari "Ketab-e-Fazael al-Quran", Bab 7 vol. 3/151-153.

218) "Behaar al-Anwaar 92/106.

219) In five narratives in Bukharis "Sahih" and in Muslims book this name has been mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of Badr, 5 years before Abu Huraireh became a Muslim and moved to Medina.

220) "Musnad" by Ahmad Hanbal 2/339 + 518 + Bukhari "Ketab al-Ghusl" bab 17 vol. 1/42+83.

221) "Sahih" by Bukhari V /63.

222) "Musnad" by Ahmad 2/252, 292.

223) See Usool al-Kafi 1/330.

224) "Sharh al-Nahj" 1 (463), old print + "Moraveh al-Dhohab" 3/454 (Beirut).

225) "Kanz-al-Amaal" 4/292.

226) "Sahih" by Muslim - last tradition vol. 3/22 (Cairo).

227) Hera - a mountain north of Mecca and a distance of three miles from this city. At its' peak there is a cave in which the first revelation was descended upon the Prophet and is for this reason called "Jabal an-Nur" See: Mo'jam al Boldaan.

228) Tabari 2/298-299 + Bukhari "Sahih" 1/7 chapter Bada al-Wahy + "Al-Tabaghat" 1/194-195.

229) refer to Ibn Aseer Al-Nehayeh 3/83.

230) Tabari 2/299-300.

231) Tabari 2/206-208, first pr. Egypt and volume 2/300-302" "Dar al-Ma'aref". + Ibn Hesham 1/236-239 Egypt 1375 + Al-Ektefa 1/263-266 Egypt.

232) Al-Tabaghaat al-Kobra 2/194-195 Beirut 1376.

233) Same as above 2/195 In narratives 4 and 6 the matter of the meeting with Varagheh is al so mentioned and how he comforted and encouraged the Prophet is narrated.

234) Same as above 2/195 In narratives 4 and 6 the matter of the meeting with Varagheh is also mentioned and how he comforted and encouraged the Prophet is narrated.

235) Asad ul-Ghaabeh 7/179 new print Egypt "Ketaab al-Sha'ab".

236) Taqreeb al-Tahzeeb 1/422, Medina Al-Mamlekatul Elmiyeh.

237) Taqreeb al-Tahzeeb 1/544.

238) Asad ul-Ghaabeh 3/291.

239) Meezaan al-E'tedaal 3/94.

240) Taqrreb al-Tahzeeb 2/19.

241) Aley Imran: 81.

242) Saduqh: Al-Khesal 605 Najaf + Mufid: Al-Ekhtesas 264 + Behar Al-Anwar 11/30,32 + 33.

243) "Tafseer Tabari 3/236 + Tafseer Ibn Kasir 1/378 + Tafseer Al-Durrul Mansoor + Tafseer Qortabi 4/125 Cairo Dar al Detaab Al-Araby + Tafseer Al-Kabir 8/115.

244) Tafseer Tabyaan 2/513 + Tafseer Majma'ul Bayaan 2/468 + Tafseer Safi 1/274.

245) Saff: 6.

246) New Testament, translated by Lamenet, printed in Paris, France and existing in the Iranian Parliaments library index number 1763 and the New Testament translated by Robinson printed in London in 1831 which exists in my own personal library. A collection of the above mentioned verses in both translations may be found at the end of the book.

247) Araf: 157.

248) Torah, translated from the original Hebrew by Robinson and printed in London 1879 A.D.

249) Exodus: 24:15-18.

250) Dr. James Hox: Dictionary of the Holy Book, Sinai /498 first pr.

251) See Mo'jam al-Boldaan entry on Saeer 3/171 and on Faaraan 4/225 and see also Dictionary of the Holy Book, Edom 27-30, Galilee 289-290, Nazareth 865-867 and Judea 982,

and Palestine 660 onward.

252) Dictionary of the Holy Book: 642.

253) Bible: Genesis 14-21, 1845 Edinburgh.

254) Tarikh al Yaghouby 1/182 + Ibn Hesham 1/5 + Tabari 1/314 + Al-Tabaghat le-ibn Sa'ood 1/52 + Al-Ektefaa 1/63 + Mo'jam al-Boldaan 2(211.

255) Mo'jam al-Boldaan 4/225 Beirut.

256) James Hox: same as above: exodus /349 first pr. Beirut 1928.

257) New Testament Acts 1:15.

258) V. M. Miller: History of the Old Church 31-32, translated by Ali Nokhostin (Ali Nokhostin : Tareekh-e-Kelisaye Qadeem) Germany.

259) Torah, Arabic translation, published in American priming house Beirut, 1907.

260) Torah, farsy translation by Fazel Khan Hamadani Edinburgh 1845.

261) Anbia: 107.

262) Torah: Fazel Khan.

263) Torah, Farsy, Society for the distribution of Holy Books throughout the world.

264) Fath: 29.

265) Baghareh: 89.

266) Seerah-e-Ibn Hesham 2/36, Hejazy, Cairo.

267) Translation from the authors Farsy by translator.

268) A city near Damascus (Mo'jam al-Boldaan 1/441).

269) Seereh Ibn Hesham 1/196, Hejazy Cairo.

270) Ibn Hesham 1/180-183, Mostafa As-Seqa Egypt 1375 + Tabari 2/277-278 + Al-Kamel 2/23-24, Dar al-Ketab + Dhohaby "Tarikh al Islam" 2/28-30 Damascus + Al-Ektefa 1/190-193 + Halaby 1/130-132 Egypt 1382.

271) Al-Tabaghat al-Kobra, Ibn Sa'ad Ketab al-Waqedi 1/156-157 Beirut + Ibn Hesham 1/178-179 Egypt 1375 + Tabari 2/280-281 pr. Mohammad Abal Fazl Ebrahim + al-Kamel 2/24-25 + Halaby 1/147-152.

272) Mousel is an old city in northern Iraq (Mo'jam al-Boldan 5/223-225 Beirut)

273) Naseebain is a flourishing city in Mesopotamia three days travel from Mousel.

274) Amourieh is used for two cities one of them being near Syria.

275) Medina is located between two deserts which used to be volcanic, each of the two being called Horrah.

276) Ibn Hesham vol. 1/214-218 + Dhohaby, "Tarikh al-Islam" vol. 2/51-63 + Al-Ektefa 1/236-244 + Oyoon al-Athar 1/60-65 + Asad al-Ghabah 2/417-419, Dar ash-Sho'ab.

277) Al-Tabaghat Al-Kobra 1/160 Beirut.

278) Emtaa-ul Asmaa: Moqreezi, 46.

279) Ibn Hesham vol. 2/112 + Al-Bedayeh wan-Nehayeh vol. 4/36 + Al-Tabaghat al Kobra vol. 1/501-503 Beirut.

280) Al-Tabaghat al-Kobra vol. 1/159 second pr. Beirut.

281) Al-Tabaghat al-Kobra vol. 1/160, Beirut.

282) The same book translated by Esmael Vali Zadeh 26-27, Tehran 1344.

283) M. Watt: "Mohammad at Mecca". pg. 39-54. Oxford.

284) vol. 1. pg. 513, Kelaasan.

285) In the Arabic translation vol. 3 pg. 396-399.

286) Nahjul Balaghe sermon 190 (Khutba-e-Qasea) English translation by S. Ali Reza.

287) Tafseer al-Imam al-Askary 60-61 + Behar al-Anwar 18/205-206 + Holiyat al-Abrar 1/37-38.

288) Thus they made room for doubt and misgiving regarding the basis for his prophethood for anyone who believes these documents.

289) At the end of this discussion - God Willing - we will give proof of this statement.

290) Tabari "Jame' al-bayaan fi Tafseer al-Quran part 17 pg. 131 onward (Bulagh).

291) Bani Israel: 73.

292) Haj: 52.

293) Tarikh Tabari 2/338.

294) Najm: 26.

295) Tabari "Al-Tafseer" 17/131-132 + Al-Tarikh 2/338-339 second pr. by Mohammad Abul Fazl Ebrahim.

296) Haj: 52.

297) Haj: 53. interpretation of this verse from "Jame al-Bayaan fi Tafseer al-Quran by Tabari 17/134 (Bulagh).

298) Najm: 19-24.

299) Interpretation of this verse from "Jame al-bayaan.......by Tabari 17:134-135 (Bulagh).

300) Tafseer al Durrul Mansour 4/368 (Bulagh).

301) Tafseer al Ghara'eb al Quran. Nayshabouri vol. 16 pg. 110, 1365.

302) Like Mohammad ibn Yousoff Salehy in "Sobolul Huda wal Ershado fi Seerate Khairel Ebaad.

303) Some of the commentators believe all of the verses in this Surah to be Meccan. (Al Mizan 19/25 + Tafseer al Kabir 28/277) while others saw only verse 32 as being Medinan (Majma'ul Bayaan 9/ 170 + 180 + Ketaab al-Tasheel le oloom al Tanzeel 4/75.

304) Najm verses 19-31 Italicized words are translations of the verses, the rest is by the author.

305) Ibn Hesham. 1/315-317, second pr. Egypt 1375 + Al Ektefa 1/313-314.

306) Ibn Hesham, 1/270-271 + Tarikh al Islam 2/90, sec. pr. Egypt.

307) Baghareh: 111.

308) Nisa: 123.



309) Mo'jam alfaaz al-Quran al-Karim, Mo'jam lel-loghatel Arabiyah vol. 2/660 second pr. 1390. Egypt.

310) Qasas: 82.

311) Baghareh: 94.

312) Jummah: 7.

313) Mo'jam al-Alfaaz al-Quran al-Karim 2/659-660.

314) Mo'jam al-Alfaaz al-Quran al-Karim 2/659-660.

315) Anbiya 18 with free translation.

316) Anaam 24+25.

317) Anaam 112.

318) Saba 43.

319) Kahf 6.

320) Anfal: 31.

321) "Furqaan: 5 also see "Anaam: 25 + Nahl: 24 + Mo'meneen: 83 + Nahl: 67 + Ahghaf: 17 +Qalam: 15 + Mutaffin: 13.

322) Nahl 103.

323) Muddasir: 19-27

324) Bagharah 23.

325) Anaam 112.

326) The narrative of Mohammad Ibn Ka'b Qurayzeh and Mohammad Ibn Ghais in Tabari: "Tarikh" 2/340-341, Mohammad Abul Fazl Ebrahim.

327) Bani Israel 73-74.

328) Youseff: 24.

329) Nahl: 98-100.

330) Hijr: 42 + Bani Israel: 65.

331) Sad: 75 + Hijr: 39 in which the same intent is repeated.

332) Fussilat: 42.

333) Hijr: 19.

334) Najm: 2-3.

335) Yunus: 14.

336) Haggah: 44-47.

337) "Taqreeb at-Tahzeeb" 2/203, Cairo + Ibn Hajar: Mashaaheer-e-Ulamael Amsaar pg. 65 num. 436 Cairo + Al Tabaghat al Kobra 5/37-=371 and 7/501 and also Al-Tabaghat le Khaleefate ibn Khayyat.

338) Just as we have seen, Tabari in his Tarikh related these two very narratives and these two narrators ware the first in this series of narrators. Refer to Tabaris Tarikh 2/338-341.

339) Tahzeeb al-kaamel vol. 7 pg. 620 + tahzeeb al-tahzeeb 9/414 + ketaab al-tabaghat le khalifate ibn Khayyat 2/648 + al-jarho wa ta'deel vol. 4 pg. 64 + meezaan al e'tedaal 4/16.

340) al-tabaghat al kobra 7/112-117 + al-tabaghat le khalifa 1/482 + tazkerat ul-hefaaz 1/61 + tahzeeb al-tahzeeb 3/284 + taqreeb al-tahzeeb 1/252 + kholase tahzeeb al-kaamel /101 + tabaghat al-hefaaz /22.

341) al-tabaghat al-kobra 6/256-267 + tahzeeb al-tahzeeb 4/11 + tagreeb al-tahzeeb 1/292 + tazkerat ul hefaaz 1/76 + holiyatul olya 4/272 + al-ma'aaref 445-446 + tabaghat al-hefaaz lelsayooti /31.

342) al-esteeaab 3/933-939 + asad al-ghaabeh 3/290-294 + al-asaabeh 2/322-326 + tazkerat al-hefaaz 1/40 + tabaghat al hefaaz /10.

343) al-ma'aref 457-458 + Habban: Mashaheer ulama'el amsaar /194 no. 1562 + taqreeb al-tahzeeb 2/273 + meezan al-e'tedaal 2/326.

344) Ibn Habban: Mashaheer al-amsaar /65 + no. 434 + tahzeeb al-tahzeeb 12/30 + tazkerat ul-hefaaz 1/63-64 + Kholase tahzeeb al-Kaamel /382.

345) Tabaghat al-hefaaz /24.

346) al-tabaghat al-kobra 5/466-467 + tazkeratul hefaaz 1/92-93 + Tahzeeb al-tahzeeb 10/42 + taqreeb al-tahzeeb 2/229 + Mezzaan al-E'tedaal 3/439-440 + Tabaghat al hefaaz /35-36.

347) Al-tabaghat al Kobra 7/229-231 printed in Beirut + Al-Bedayeh wan nehayeh 9/313-314 + Tahzeeb al- Tahzeeb 8/337 + Taqreeb al-tahzeeb 2/123 + Tazkerat ul Hefaaz 1/122-124 + Tabaghat al- Hefaaz /47-48.

348) Tarikh tabari 2/311-312.

349) Ibn Asir: 2/52-53 (Dar al Ketaab al Araby).

350) Tarikh al-Islam 2/112-113.

351) For a description of him refer to tazkeratul Hefaaz 1/148 + Tabaghat al hefaaz /63 + Shazaarat ul zahab 1/209-210 Beirut.

352) Al-tabaghat le-khaleefate ibn khayyat 2/652-653 + Ma'aref /472 + Tazkerat ul hefaaz 1/108 + al-Jarho wal ta'deel vol. 4 pg. 71 + tahzeeb al-tahzeeb 9/445 + Meezaan al-e'tedaal 4/40 + tabaghat al-Hefaaz /42-43 vol. 1. Cairo.

353) See: al-tabaghat al-Kobra vol. 1/205-206 Beirut.

354) Al-tabaghat le-khalifate ibn Khayyat 2/640 + taqreeb al-tahzeeb 1/255.

355) Meezan al e'tedaal 4/6 no. 8055.

356) Meezan al e'tedaal 4/302-304 + Shazraat al-zahab 2/109-110.

357) Al-Dorrol Mansoor under the tafseer of Ayat "Ma men nabiyyen wala rasoolen ella ezaa tamanna from surah Haj.

358) Al-tabaghat al Kobra 1/130, 154 + Ibn Hesham 1/182 + Wan nehayeh 2/282 + Seerat ul Holiyah 1/132 + Bayhaghi: Dalael ul Nabuwwah 1/311 + Soyooti: al-Khasaes al Kobra 1/209 printed in Egypt 1386.

359) Al tabaghat al Kobra 1/156 + Al-ektefa 1/197 + Oyoon al-asar 1/48 + Al-khasaes al-Kobra 1/227.

360) Tarikh by Yaghoubi 2/17 Najaf.

361) Ibn Hesham 1/264-266 printed in Egypt 1375 + Tarikh al-Islam Zahaby 2/84-85 second print + Tabari 2/322-326 second print + Ibn Asir 2/42-43.

362) Ibn Hesham 2/538-540 +Tabari 3/96-99 + Oyoon al-Asar 2/228-229 + Al-Ektefa 2/398-401 + al-Kaamel 2/193-194.

363) Youseff: 40.

364) A'raff: 71.

365) Najm: 23.

366) Anbiya: 98-99.

367) "Al-Asnaam: Ibn Kolby research by Ahmad Zaky p.19 Cairo 1384, the verses refer to verses 18-22 of Surah Najm.

368) These words were related by Fakhr Razi "Tafseer al Kobra" 23/50 first pr. Egypt.

369) "Al-Mauzaa'aat" Ibn Jozi vol. 1/37-38 first pr. Medina 1386.

370) Refer to the four volumes of Abdullah Ibn Saba and Khamsoon wa Me'ata Sahabi Mokhtalef.

371) Just as we have seen, Tabari related tow narratives by Ibn Eshagh on this topic in his Tarikh.

372) The same book farsy translation by Esmael Vali Zadeh.

373) The same book 76-78.

374) M. Watt: Mohammad at Mecca pg. 104-109.

375) "Shorter Encyclopedia of Islam" 612 pages, New York.

376) "Shorter Encyclpedia of Islam", pages 274-275.

377) "Al-hedayeh" vol. 1/61-65 second pr. 1900 A.D Egypt, under the supervision of American Christian missionaries.

378) We saw that this saying which was attributed to Satan in various narratives was narrated conflictingly.

379) Al-Saffat: 194-195.

380) Anaam: 112.

381) Ahmad ibn Ali Najashy "Ketab al-Rejal" /339-340, Markat Nash Ketab.

382) Ibn Kolys' writings consist of the most accurate historical opinions, since his sayings regarding the history of the Ancient Arabs have been on the most part proven by new finding and researches. Look at: Tarikh al Adab al Araby 3/30-31 + Tarikh Arab 1/495.

383) This encyclopedia which we have mentioned frequently in these discussions, was begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years 1913-1936 in English, German and French under the supervision of a group of famous Orientalists. In 1953 a condensed version of it was published and the first volume of new printing was published in 1960.

The last tradition will be quoted from Abu Bakr himself. Zayd ibn Yasee quotes from Abu Bakr that the Prophet sent him to Mecca with the verses of Bara'ah and this message:

«From this year onwards pagans may not perform the Haj, while no longer may naked persons circumambulate the Kaaba such as was the custom in ignorant times, and no one except the Muslims will enter Heaven. Those who have treaties with the Holy Prophet their treaties are valid and standing for their lawful term, and Allah and his prophet like not the idolators»

Abu Bakr, with this message and the Quranic verses goes off to fulfill his duty, but in his absence the Holy Prophet (s.a.w) sent for Ali directing him:

"Go towards Mecca and try to catch up Abu Bakr, send him back to me and you go on to proclaim the Quranic verses and my command".

Ali completed the prophets orders Abu Bakr also returned to Medina and when he went to the Prophet, in tears he said:

O' Apostle of God! Has something happened concerning me?" The Prophet replied:

"No, All is well, but 57 I have been ordered by God that no one but myself or a man from myself must propagate".

The afore mentioned events and the Prophets comments about Imam Ali (a.s) have been recorded in the writings of other narrators, of which we will refrain from conveying here. Those who wish for a greater detailed account may refer to the writings of traditions and exegesis.

This event was related to the Propagation and message of the Surah of Bara'ah. The Prophet was here commanded that only himself or a man like himself may rise to its proclamation. We have also seen that at this time and among all of the supporters and family of the Prophet it was only Ali (a.s) who was introduced as possessing this distinction. The conclusion here is that «only Ali is a man such as the Apostle of God»

This is another event in Islamic history which brings across this very meaning and reality, bringing greater clarity to the sentence (a man of myself) It also removes the inadmissible probabilities some have given its meanings, probabilities that declared the esteem and merit of the Imam which exist in the depth of these words as being nothing.

It was during the "Battle of Uhud" with all of its difficulties and unpleasentness. The Muslims, upon hearing the diabolic shout «Mohammad has been killed!», decided to flee rather than remain. The Holy Prophet (s.a.w) remained, injured and alone. Only a few of the Muslims remained with him and according to the narratives of some historians they were Ali (a.s) and two others. In this battle the Imam had killed the pagan standard bearers one after the other. Now that the Muslims had fled and the Prophet had remained alone, he was rushing back and forth in every direction fighting off the numerous enemy soldiers and the pagan ranks who were attacking the Holy Prophet (s.a.w) each time the Prophet would repeat this sentence:

"O' Ali, ward these (soldiers) off !

The Imam and his sword alone would attack them, breaking off their rushing attack, placing his own life in danger to protect that of the Prophet (s.a.w). Gabriel, who was present here at the Prophets side on this battlefield said:

«O Messenger of Allah, this is an example of Ali's devotion and selflessness, his fellowship is with you!»

The Prophet replied:

«Ali's sacrifices in my way are not surprising; because "he is of me and I am of him"

Gabriel then said:

«I am also of you both"» 58

In this historical event, all of the speech surrounds the words "Mennie" and "Menkoma". The Prophet (s.a.w) says Ali is of me and I am also of Ali. Gabriel says: I am also of you. The Prophet does not refute his remark. What do these words mean? What could be the meaning behind these three being of one another? How are they alike? What is the common aspect between them? Which meanings does the word "Min" relay here?

Gabriel was not a human being and was not the paternal cousin or close relative of the Prophet, and therefore we cannot see the words «I am of you» as being in this manner. The only relation he had to the Prophet was in their partnership delivering the divine message. He received revelation from God and delivered it to the Prophet (s.a.w). The Prophet also received divine commands. Sometimes delivering them himself and sometimes "Ali delivering them to the Muslims.

So, the sentence «---» all say that we are similar and equal in the distinction of propagation

(of divine law), to such an extent that these three are as parts of one anothers being.

Remarks of the Holy Prophet (s.a.w) which shows Ali (a.s) as having such a similarity and affinity to the Prophet in the duty of propagation (that he is as a part of his being), are not restricted to the event of the propagation of the surah of Bara'ah. For example, in the farewell pilgrimage when he delivered a great number of his most important messages and commandments to the Muslim people he also reminded them of this fact. He explains this unparalleled similarity and closeness with complete clarity, and also its result in the cooperation and partnership in the primary process of the Prophetic Mission (the propagation).

The Prophets companion Habashy Ibn Jonadeh said:

During the farewell pilgrimage the Holy Prophet (s.a.w) said:

"Ali is of me, and I am of Ali, and no one may deliver the prophetic message on my behalf other than myself or Ali". 59

In another famous tradition we read: The Prophet sent Imam Amirul Mo'meneen (a.s) to Yemen bestowing upon him military command Khaled had gone for this purpose before him. When he was sending the divisions he gave the command of the first division to Khaled and the second to Ali (a.s) then saying:

"If the two divisions should meet and merge, then the command of both will be in Ali's hands." 60

The Imam went to this battle and returned the victor. A small group of the army instigated by Khaled, upon their return to Medina, brought complaints against Ali (a.s) to the Holy Prophet (s.a.w). The Prophet was so enraged by their actions that anger was immediately seen in his face.

Then he said:

"What do you want of Ali? What do you want of Ali? What do you want of Ali? Ali is on me and I of him and he is the master and leader of every believer after me." 61

In another tradition where Hassan (a.s) and Hussein (a.s) are present the same remark is made. This tradition is found in the book "Al-Riazal-Nazarath" The Holy Prophet (s.a.w) said to Ali (a.s):

"Three blessings have been bestowed upon you and on no one else, not even myself; you have the distinction of being my son in-law and I do not possess this virtue. You have a wife such as "Sediqeh" my daughter, while I have had no such wife and two children have bestowed

upon you such as Hassan and Hussein(a.s), while from my loins no such children have come to be. But you are not separate from me, you and Hassan and Hussein are of me and I am of you" 62

In reference to the Imams of Ahlu'l bait (a.s) this remark exists in various forms. According to a tradition by one of the Prophets companions Maqdaam bin Ma'di Karb, the Prophet placed Imam Hassan (a.s) in childhood on his lap saying 63 «This is of me». In reference to Imam Hussein (a.s) he also said:

(Hussein is of me and I am also of Hussein) 64

Regarding the last member of Ahlu'l-bait, the last Imam of this household, Imam Mahdi (a.s) he also said:

(Mahdi is of me) 65 and/or:
(Mahdi is of our household) 66

All of these remarks show that this entire group had the responsibility of propagation. The Holy Prophet (s.a.w) holds the responsibility for the propagation of the Divine Message. The Holy Imams (a.s) were also charged with this duty. The difference between the two is that Ali (a.s) and the other Imams received the Divine Message from the Holy Prophet (s.a.w) and the Prophet received it from God. The conclusion here is that; our Imams, up until the last one Hujjat ibn al Hassan (a.s), all being of Ahlu'l-bait are all responsible for the propagation as their first and foremost duty and responsibility. A duty and responsibility that could never be abandoned. These great men, placing no worth on their own life, sacrificed everything for the fulfillment of their duty. However, the other duties of the Holy Imams are as affairs of their concern. Holding public prayer is of his concerns. Establishing and enforcing Islamic law is one of their concerns and the creation of an Islamic community and a just government is also the same. This means that if no one followed them and they acquired no assistance its possible the just government wouldn't come into practice. But with or without the help of others, propagation could not be abandoned. This duty carries no conditions and is unconditional. But, all other concerns, even though they are mandatory they are also conditional.

Now, how these great men performed their main duties and how they proclaimed it, and what they propagated, are matters and questions that must be clarified in the following discussions. They were the bearers of religious laws, the protectors and guards of Islam and they completely and properly performed the duties of the preservation and propagation of Islam. In future lessons we will study these subjects of discourse.

The religious creed of the Final Prophet (s.a.w) - just like in previous nations-- ceased to be and as Amir-ul-Mo'meneen (a.s) said; took the form of a reversed cloak or a bowl turned

over. 67 The efforts of the powerful with the aid of a few traitorous, fake scholars, proceeded to alter Gods religion, destroying it in the process. In this nation, Islam fell victim to this very fate; to the point that of Islam only a name remained. The exhausting efforts and self sacrifices of the Holy Imams (a.s) gave new life to the final religious creed, and returned it to the community where it came to practice in various aspects of time and place. God had appointed these great men for the guardianship and protection of Islam. First of all they were the bearers of all Islamic truths and learning, and secondly they had been charged with the duty of propagation the banishment of alterations and the campaign against change. Here I repeat; the Holy Imams special responsibility was the same as that of the Prophet, and exclusive in one word, and that being (propagation) In this nation, that which man required and the Prophets era needed was proclaimed by the Prophet (s.a.w) himself, and that which was not then needed was handed over to Ali (a.s); so that he and his eleven descendents would then be the guardians and deliverers of Islamic views in all ages.

"Lo! religion with Allah (is) The surrender (to his will guidance) Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whose disbelieveth the revelations of Allah(will find that). Lo! Allah is swift in reckoning". "And if they argue with thee, (O Mohammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the scriptures and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is. thy duty only to convey the message (unto them). Allah is seer of (his) bondmen".
Holy Quran: "The Family of Imran", verses 19-20.

In our preliminary discussions we had a few important Islamic terms to consider: "Elah", "Abd", "Rab" and "Islam". After research into the first three terms we arrived at a discussion on the environs of the term «Islam» and in the interim we brought up the famous tradition of the Holy Prophet (s.a.w). Previously we placed the very important term« » under detailed evaluation, therefore we will skirt it here briefly. 68 In previously discussion we cited the noble tradition of the Holy Prophet (s.a.w) which contained the remark that:

«A day will come for the people when there will remain nothing of the Quran but its format meaning its written word. And also of Islam, except for its name nothing else will remain. The people will be called by this name but they will be the furthest persons from Islam......»

And we spoke of this part of it which says

«nothing else of Islam will remain except for its name»,

and we wanted to know that form Islam had during the Holy Prophets time and afterwards

what form it took.

We saw that the God of creation, based on his lordship must train his creatures and give them growth until the point of maturity. True lordship requires that the best needs of His creatures be known precisely and provided in the necessary amount far from waste and dissipation. The exchangless divine laws throughout creation and His enactment of laws in the human world all bubble up from the spring of God's lordship and is the way towards anatomical, evolutionary perfection throughout creation.

We have observed that the ordinary battles and conflicts of the Prophets with the evil forces of their era or their nations were over the acceptance of God's Lordship. The prophets strived to have mankind accept the world comprising divine order and give order to their lives in accordance with His widespread commands. They would tell him (man) that; your lord and the organizer of your life is that same organizer and perfector of the Heavens and Earth, sun, moon and stars, and these creatures will in no way escape from under the weight of divine order.

We know that divine order in mans life is called Islam and this was not the particular name for only the religious creed of the Final Prophet (s.a.w). In the Quran we read:

«Gods religion is Islam, and the differences that the Jews and Christians have introduced into it, each going in a different direction, was only because of oppression and tyranny»
('The Family of Imran: 19)

and

«He hath ordained for you that religion which He commended unto Noah, and that which We inspire in the (Mohammad), and that which We commended unto Abraham and Moses and Jesus......»
("Counsel": 13)

This Islam appeared in four staegs in the society and has come to be in four "essences of existence":

1) Nominal Existence:

In the past we saw that the Holy Prophet (s.a.w) had remarked that of Islam nothing will remain except this form of its appearance and existence.

2) Conceptional Existence:

Those meanings that the Prophet explained in relation to legal words and expressions. The Holy Prophet (s.a.w) used a series of terms and words that were generally known 69 but he explained new meanings for these literal forms which of course are not unrelated to their literal meanings. Upto this point the active stage has not come to be and the Prophet strives to his utmost to circulate these words with their new meanings among the people and cause them to be propagated. We have also seen that the primary output of the first prophets was this very propagation and nothing else.

3) Practical Existence:

Then the prophet strives to bring these Islamic meanings to the stage of practice and earn its active existence. When a Muslim performed his ablutions, prayed, gave zakat, went to Jehad and called people to goodness (Amr bil Maroof) he has found Islams' in practice. Up until the second stage, or in other words the terminological existence both the Muslims and all others during the Prophets time understood. Abu Lahab, Abu Jahl, and Abu Sufyan on the opposing side, and Ammar, Abu Dhar and Khabbab on the agreeing side heard the words "Salat" and "Zakat" and understood their meanings. They recognized the principle terms of Islam such as "Rab" and "Elah" with their correct meanings. In this aspect during the Prophets era the Muslim and non-Muslim were equal in their understanding of the pronounciation and meanings of all these terms. It is from this stage onward that Muslims and non-Muslims are separated. After the proclamation the Holy Prophet (s.a.w) goes to Jehad striving to make these terms and meanings find their active existence. Here it was that Islamic identity appeared.

It is impossible to present applied Islam in a place without existing the nominal and conceptual existence. Therefore exists no Muslim without knowing Islam. Propagation is meaningless unless until Holy Prophet (s.a.w) does not convey the Islamic Terminology.

69) In Arabic, "Salat" means prayer, "Soum" means thrift, "Hajj" means intention and "Zakat" means growth, or cleanliness.

4) Islamic Society:

Now that in Mecca and Medina the third essence of existence" was established, the Prophet begins to establish tits fourth "essence of existence" taking the name Islamic society. This Islamic society became established when Islamic individuals made an allegiance to the Prophet (s.a.w) to build a one hundred percent Islamic community.

The previous prophets who were given the duty of the propagation of Gods religion, Islam, also placed all of their efforts on this very ideal and aspiration. A group of them such as: Moses, Solomon, and David were also successful in the establishment and completion of Islams four essences of existence. During the last Prophets (s.a.w) time they were also

established by him and they were able to emerge.

One inevitable practice existed throughout the history of mankind. This practice may be interpreted into a worldwide general rule. It is summed up in these sentences: Every true statement, and every just way and rule that conflicts with carnal desires and hinders extravagance in the exploitation of human and natural resources, restricting wealth for certain persons will create for itself a strong group of enemies who will stop at no form of sabotage regarding it. However, since the religion of God especially that of the last Prophet (s.a.w) enjoyed heavenly assistance 70 and its victory in first stage held a divine guarantee, 71 these alert, powerful enemies had no choice but to hide under the mask of hypocrisy. Of course with the death of the Prophets and the disappearance of heavenly assistance this group came out of hiding causing the hatred they had stored in their hearts to appear.

From this very central point and by this very group, the truth and religion of God was being altered and turned over, and to the point that they were successful they changed and adjusted heavenly and religious truth. Of course they kept the other appearances of religion, and in its name they exploited Gods servants by forcing upon them their own opinions and choices.

With regard to all of these preliminaries it might still appear strange and astonishing that we believe, the prayer, fasting, Zakat,....and the beliefs and thoughts that were propagated by the Prophet (s.a.w) do not exist amongst an enormous group of todays Muslims. Of course its existence in name remained. What has disappeared is its correct meaning and intent. For example, the law of divorce thrice which is one of the laws of true Islamic creed, possesses certain conditions and if they are fulfilled this divorce as such also ceases to be and becomes non-existent. What has remained is the name of this Islamic law.

In previous centuries, in the era of the proceeding prophets and also in the period following him, Islam would be completely annihilated. The Islam that Moses son of Emran (a.s) proclaimed and circulated was completely destroyed and annihilated. Thus a prophet possessed of divine law, like Jesus (a.s) was appointed to once again restore Islam. After him the Islam he proclaimed was eventually forgotten and another prophetic mission became necessary.

Isn't it true that the name of the religion which God revealed to all of His great prophets was Islam? Isn't it also true that the alterations of past ages didn't even stop at this name, also changing it? Wasn't the name of Moses's religious law Islam from which it was changed to Judaism? As such its existence in name was destroyed. Wasn't the name of the religion revealed to Jesus (a.s) Islam, while afterwards alterations and changes went to such an extent that even that name was changed becoming Christianity? We know all of the answers to these questions are positive.

Christians see themselves as being the followers of Jesus, son of Mary but did he bring these

beliefs and practices to be? Did he introduce wine-drinking as a religious rite? 72 Did he command not to circumcise? 73 Last of all, did he introduce God to the people as being made up of the Trinity, «Thee father», «the son», and «the holy spirit»?74 Certainly not!

Of Jesus's religious creed nothing has remained, the name has gone and the meaning has been destroyed. The Islamic individuals trained by that lord have all gone. Of the Islamic society that he or any other prophets in other ways established not a truce remains. Therefore, (of the Islam that previous prophets proclaimed not even its name has remained) But with regard to the religion of the Last Prophet (s.a.w), he himself had said: There will come a time when Islam will become a name without content, and nothing will remain of it but its name, Yes, such a time arrived according to the Prophets prediction and it came very quickly. In a few years all of Islams meanings were plundered and only its name remained.

The alteration of the last Prophets religion began at his death, the culmination of this being during the long period of Muaviehs rule. He and his hirelings of which some also bore the titles of the Prophets companions, went to work in earnest at ransacking all of the aspects and facets of "Pure Islam". The official Islam that is believed in by most of the worlds Muslims, was established during this age.

Now we will think about and see what a momentous task and what great pains were placed on the shoulders and in the hearts of the Holy Imams (a.s) for the campaign against this altered Islam. What an enormous burden of pain and suffering they carry on their shoulders, on the one hand because of their fundamental knowledge of Islam and on the other hand because they see with their own eyes the Prophets legacy in the Islamic community being plundered. Here we realize what an enormous and serious task the Holy Imams (a.s) have. We believe, and with Gods help will prove that it was they who returned the four essences of Islams' existence to the community.

72) The sanctification of bread and wine called "The Lords. supper" is performed in remembrance of the Israelis flight from Egypt or (Passover). This is one of the most important Christian rites. They believe that during this rite the priest performs the miracle of changing the bread and wine into the blood and flesh of Jesus. (Mathew, chapter 26, verses: 266, 27. and 28; Luke. ch. 22, verses: 19,.

73) Circumcision is a definate law of the Torah (you and your descendant must all agree to circumcise every male among you) Genesis 17:10, 11 and (From now on you must circumcise every baby boy when he is eight years old). But among the Christians it was abolished on the order of the Apostle Paul and his like and in other words the religious creed was altered. (Galatians 2:7-10, Acts 15)

74) In the summer of 325 A.D. nearly three hundred Bishops of Eastern cities gathered in the city of Nicaea near constantinople and after lengthy discussions adopted a formal statement of

the tenets of Christian faith, establishing the primary principles of Christian thought, chiefly the doctrine of the trinity. (See V M. Miller: The History of Civilization 9/345, and John Nass: History of Religious Communities. 425)

BACK